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SOCIAL ETHICS IN HIGH-SCHOOL LIFE¹

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A full and comprehensive treatment of a subject like the one before us is a difficult undertaking; difficult because, like other questions dealing with human relations, it involves so many incommensurable elements. The elements of custom, of feeling, of selfishness, and of prejudice, which enter so conspicuously, have no common measure or standard to which they can be bound. Any institution, organization, belief, or sentiment which is the result of feeling and not the result of reason cannot be reached by means of reason or argument. In our classrooms, with our students and our prescribed subjects before us, our task is comparatively easy and our duty plain. It is here only a question of the best means to a well-known end. If the services of the schoolmaster had a function as clear and definite as is that of other employees in the various walks of life, his burdens would be commensurable with theirs. If we opened our school-house doors in the morning and entered possessed with mature minds, ripe scholarship, and cheerful faces, with clear plans of presentation, and with a sympathetic spirit; if we met our pupils with a friendly, energetic determination to assist them in learning the subjects which we have engaged to teach; and if we at the end of the school day

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closed our doors with a cheerful "good-night," with a real, genuine feeling of interest for the well-being and success of our pupils, we should certainly be fulfilling the letter of our contract. Should we be fulfilling its spirit? Should we be giving to the pupils, to the parents, and to the school board the full measure of our usefulness? Without class organizations, athletics, picnics, fraternities, sororities, parties, orchestras, carol clubs, glee clubs, violin clubs, dramatic clubs, receptions, and pink teas—without school societies of any description whatsoever—could we still maintain a good school? With our duties as clearly defined as are those of the employees of the post-office, could the public school fulfil the function of state education as efficiently as does the post-office fulfil its function in the distribution of the mails? If social matters were ruled entirely out of our schools and left to the home and the church, would our schools be better or worse than they are at the present time?

This question I shall not undertake in this paper to answer. I am not yet ready to answer it when put in this unqualified form. It is enough here to say that many intelligent teachers of wide experience are beginning to believe that our schools would gain by such a limitation of function.

One of my associates—a lady teacher of rare tact and ability, who has for years voluntarily entered with spirit into the social and literary affairs of the pupils, because she believed they were beneficial—said to me recently that she had slowly and reluctantly reached the conclusion that student organizations of any description whatever are hurtful to the pupils and to the school.

These doubts and apprehensions have probably in some form and in some degree come to all of us. But we have to guard ourselves against these doubts, lest we be influenced by the care and responsibility in dealing with the social life, rather than by the real content and value of it. The existence of a school organization of an evil kind may be taken as an indication that all organizations are evil, or it may be taken as an indication that organizations of a good kind are a necessity. My own experience thus far leads me to the latter view, though at times I find myself wavering and strongly inclined toward the former.

The tendency to organize seems to be inherent and spontaneous,

and manifests itself whenever and wherever large numbers of people are thrown together. This trait manifests itself at all ages from early childhood to old age. It is a natural impulse for the massing of force and power, and has in itself no ethical quality whatever. It is even manifested by the lower animals, who collect and roam together for the purposes of offense and defense. It also contains the social instinct in which the individual finds pleasure in the company of his own kind. This organizing tendency may, I think, be put down as a fundamental fact—a fact with which we have to reckon, whether the task be congenial or uncongenial.

Considered generally, organizations must be recognized simply as natural phenomena. But when we consider them specifically, each on its merits as to its aims, purposes, and ultimate effects on its members and on others, the question at once takes on an ethical quality, and it must be classed as good or bad as it makes for human well-being or for human ill-being; as it contributes to the totality of order, harmony, and happiness, or to the totality of disorder, discord, and unhappiness. The responsibility, then, of meeting and guiding the social tendency of our children seems to be ours by virtue of our relation as parents and of our office as teachers.

In taking this responsibility, we should first ascertain whether there is common ground on which all may stand as a basis for correct opinion. Are there any basic principles of right action which should govern the conduct of teachers and pupils outside the classroom? Is there any postulate by which the social relations of students and teachers may be measured?

It seems that the common law governing the public schools furnishes us the clue to such a postulate, if not the postulate itself, in the simple and well-known provision that the teacher shall be *in loco parentis*; that our relations with the pupil while under our care shall be that of a wise, kind, sympathetic, and judicious parent.

This provision, I think we shall all agree, is founded also upon nature—upon the necessary relation existing between the mind that imparts and the mind that receives. It is well understood by all teachers that, however well we may know our subject, and however ably we may expose it, our teaching will be fruitless unless we hold ourselves constantly within the horizon of the pupils' sympathies, desires, capacities, and interests.

Accepting, then, the postulate that the teacher is *in loco parentis*, it only remains to determine the true social and ethical relations which should exist between the parent and his child. In finding this we shall find our true relation as teachers.

In transferring the analysis of this relation from the school to the family we are not lessening its difficulty, for we shall encounter the same differences of opinion and custom in the conduct of the home that we find in the conduct of the school; but while by so doing we may not alter the nature of the problem, we shall at least bring it nearer to us; we shall see it in a clearer light and in a truer perspective. By taking it home, we shall view it in an atmosphere in which there will be less danger of confusing the real components.

Now, what are these components? They may be considered under two general heads: the rights and duties of the parent, and the rights and duties of the child. It will be understood that these rights and duties which we are here considering are only those relating to the child's mental, moral, and social welfare; only those with which the teacher has to deal. We are not considering the matter of food, clothing, and shelter.

In a well-regulated family the child makes known his wishes, and receives from the parent a thoughtful hearing. His requests for innocent social pleasure are granted whenever they do not encroach upon the rights of others or interfere with his own daily duties. He is allowed pleasure as a recreation, but not as a consuming occupation. It is his *duty* to submit cheerfully to the decision of his parent as to limitations and propriety. The parent judges the proposed pleasure by its ultimate effects on the child's character and on its immediate influence on his associates, and not on the desirability of the pleasure from an adult standpoint—of the pleasure *per se*. The wish of the child justifies the pleasure, unless some evil effect can be foreseen.

The wise and careful parent guards against exhibitions of selfishness and clannishness between the different members of the family. The bright and naturally forward children are taught to assist the weaker ones, and to make them forget the difference between them. In a large family certain ones would not be allowed to withdraw themselves from association with the others, and to plan in secret

pleasures from which the other children were barred; for acts of selfishness and clannishness are not tolerated in a well-regulated family.

Let us suppose, for example, that in a certain neighborhood there are several large families, say of ten children each. These children would naturally associate together, and would likely form societies and clubs for purposes of mutual enjoyment. They would have their picnics, their afternoon and evening parties, and their teas. They might, with the approval of their parents, even have dances. They might form societies for literary or philanthropic purposes; and in their churches, for Christian endeavor.

The cohesive element in all these gatherings is the social impulse—the desire of the young people to get together. At their age, it is probably a natural segregation, whose unconscious impulse is the mating instinct. All this is innocent, natural and even necessary to the normal development of the children.

Now let us further suppose that, after being allowed all these diversions and natural liberties, say, four boys of one of these large families, who were especially congenial to one another, and who fancied that they were a little smarter or better-looking than their other brothers and sisters, should have a secret meeting in the barn and draw up resolutions and a charter declaring that they would not associate with the other children; and further advertise their exclusiveness by adopting a mysterious-looking pin, and by wearing it conspicuously and ostentatiously. Further suppose that at one of their meetings they resolved to petition the father that they be allowed a special table in the conservatory end of the dining-room, and that their napkins and other table ware be decorated with their monogram. Imagine that in leaving the dining-room after each meal they stopped at the table of family "barbarians" and sent forth a cabalistic yell. Suppose, still further, that, finding their numbers too small for the highest fraternal prestige, they visited the other families and called aside four congenial spirits from each, forming Chapters Jones, Smith, Brown, Jenkins, Williams, Adams, Perkins, Baker, Wilson, and Thompson; and that a grand conclave was held in one of the barns; and, finding it too small and lacking in elegance, resolved to importune their "governors" for a "smoke-house" of their own,

going for this purpose to each separate father, bringing to bear upon him the united influence of the self-styled "best boys" of the "best families," uniting their voices in a terrific yell to convince him of their power, their determination, and their solidarity.

Try to imagine the father with the barbaric remnant of his divided family meeting these juvenile patricians, and asking them what it all meant, whether it was not selfish and hurtful to their morals, and very distasteful to the other members of the family. Try also to put yourselves in the father's place when he heard the assuring response that the organization was for the good of the family, and that he would readily concede it if he could only know the inside works; but, the fraternity being sworn to secrecy, he could only take it on faith, and that concerning the "best boys" this faith should come easy to him!!

Now try further to imagine what a father who had allowed things to proceed thus far would do under precisely such circumstances. It may be supposed that different fathers would do different things, but it is highly probable that, if this supposed father was the least bit old-fashioned, this conclave would be dissolved, and that a called meeting of the "Smith Chapter" would immediately follow in the family barn—a strictly business meeting, at which the father would be master of ceremonies and would furnish all the numbers on the program. Following this would probably be a confiscation of the "Smith Chapter coat-of-arms" and a place made for its late members at the family table.

Now, had these boys formed such an organization under other and opposite circumstances, our view of their case might be quite different. If they had been denied all home pleasure of a diverting and innocent character; if they had been kept down to hard lessons and hard work, without relaxation and without sympathy, we could certainly find excuse for their seeking relief even in an objectionable form; for one abnormal condition generally breeds another counter-acting it. We can find some defense for a lot of boys who hold a card party in the attic, or a hole in the straw-stack, if they had been taught that cards and "Satan" were synonymous terms. We could find strong grounds for the defense of a company of boys and girls having a dance in a hired hall, even in a questionable neighbor-

hood, if that were the only place where such pleasures could be found—if all forms of dancing were proscribed as the acme of sin and frivolity. But happily, with few exceptions, such strait-laced methods are no longer found in the home. Here the atmosphere is generally free and natural, and unreasonable requirements are seldom imposed. It is for this reason that the family fraternity just pictured seems so ridiculous, improbable, and far-fetched.

This leads us to the secret-fraternity question as it exists in our schools, and prepares the way for a consideration of the question from a new point of view—a point of view looking toward their cause, instead of exclusively toward their effects.

As to their effects, perhaps enough has already been said in previous meetings and in previous papers. I have covered that ground as well as I could in my paper to the National Educational Association. It is unnecessary to go over the same ground again except in brief review.

Since that paper was read, several others have appeared, notably those of Superintendent Cooley, of Chicago; of Chairman Smith, of the committee appointed by President Harper; and of Mr. Pettee, University School of Cleveland. In all there is substantial agreement as to the effect of these fraternities. The consensus of the best thought, based on the broadest experience, condemns them. They are condemned because they are unnecessary; because they are fractional; because they form premature and unnatural friendships; because they are selfish; because they are snobbish; because they dissipate energy and proper ambition; because they set wrong standards of excellence; because they are narrow; because rewards are not based on merit, but on fraternity vows; because they inculcate a feeling of self-sufficiency in the members; because they lessen frankness and cordiality toward teachers; because they are hidden, and inculcate dark-lantern methods; because they foster a feeling of self-importance; because high-school boys are too young for club life; because they foster the tobacco habit; because they are expensive and foster habits of extravagance; because of the changing membership from year to year making them liable to bring discredit and disgrace to the school; because they weaken the efficiency of, and bring politics into, the legitimate organizations of the school; and because they detract interest from study.

But these fraternities do not exist as an original fact. They must certainly have a cause for their being. They have risen out of certain conditions. If they are wrong, then we must find something wrong in the conditions—some mistake somewhere.

I have already noted the fundamental fact of a tendency to organize, and a tendency to secure pleasure in social coherence. We shall, I think, find one cause of the fraternity, if we go back far enough, in the college atmosphere existing at the time the first fraternity was formed. When this was I shall not even venture a guess; but whenever or wherever this anomalous birth took place I fancy that there existed between the students and the faculty an air of distance; that the professors were excessively dignified, and dispensed a ponderous curriculum through the medium of high-sounding lectures to which the students were required to listen, to catch what they could and to pass an examination upon them; that requirements and memory tasks were imposed upon them such as are never imposed upon human beings outside of college walls; that very little attention was given to the social needs of the students; that a stilted austerity prevailed among the professors which forced a student reaction to get even; that "anything to beat the pros" became a justified rule of action for self-preservation; and that one of the means hit upon was the secret fraternity.

The justification which otherwise honest students find in cheating in examinations probably had its origin in similar conditions. These conditions have improved, but the fraternity still persists, partly from the force of custom and precedent, and partly from other causes. One of these causes lies in that form of selfishness which has always shown itself in the form of some species of caste, the desire to be set apart from the common herd—a desire which nature originally intended as a spur to real worthiness and true merit, but, perverted appears in a desire for distinction of any sort, worthy or unworthy, merited or unmerited.

Since the earliest recorded times, this tendency toward caste has manifested itself. The patrician in some form or other has appeared in every civilization to lord it over the plebeian. The tendency of the best civilizing agencies is to outgrow this trait. The evolution of society is in the direction of altruism; but the secret fraternity is an

example of a sort of reversion of type. It is like sundry other lapses and moral delinquencies to which the boy is permitted to descend when he enters college, but which he is not permitted to carry away from college into the business world.

Whether secret fraternities, as they exist today in the colleges and universities, have any use or justification I shall not attempt at this time to answer, for we are discussing a high-school question. I have been obliged to refer to them in this connection only in seeking their origin in the high school, where they are being formed by our boys and girls in childish imitation of what they see and hear going on in the colleges.

These fraternities, by means of their secret, dark-lantern methods, and because of fear or indifference on the part of principals, have in many cities so persistently multiplied as to become a positive menace to the high schools. As before stated, the consensus of competent opinion condemns them. I shall therefore pass to the problem of handling them, of checking their growth, of abolishing them. To this end I must recapitulate their causal elements, that we may view them in a compact form. They exist (1) for self-protection against unreasonable requirements of the faculty; (2) for social pleasure; (3) for the gratification of the organizing tendency; (4) for exclusive exaltation—caste.

The first of these causes can be removed only by a regeneration of the atmosphere of the school itself. School requirements must be made reasonable, natural, and free from austere and stilted pretense. The best schools of today have outgrown this condition.

The second cause is a natural and legitimate motive, and is met and answered through the working management of the school as a whole. Pupils are allowed to have social diversions in the school building. They have their spreads, their socials, their receptions, and their dances, all in the school building, or other suitable place where the teachers are invited—where they renew their youth, and where they enter into the joys and the sympathies of their pupils. They need this diversion fully as much as do the pupils. It keeps open the life-currents which make the old and the young mutually helpful to each other. It makes better teachers of them and better men and women. It gives the pupils what they crave and what they need in a secure and sheltered atmosphere.

The third cause, the gratification of the organizing tendency, is also a legitimate motive. This is supplied in providing for literary and science societies, musical clubs, etc. These societies should be, and if rightly managed are, adequate to satisfy the organizing tendency.

In the fourth element, that of secret exclusiveness and caste, we find a motive which, although natural, must not be humored or encouraged; a motive ethically illegitimate, selfish, and downward in its influence on character. All that civilization has reached which receives universal assent contains the elements of democracy and altruism. The secret fraternity is wholly subversive of both. Whether we look at it from the standpoint of Christianity, philosophy, or sociology, it is out of harmony with those principles and laws of being which in the last analysis are universally accepted as fundamental.

The application of these principles becomes especially mandatory in the public schools, which are essentially democratic. In a private institution, managed to suit the peculiar notions of its owners, a student who does not like the caste system which he may find there can leave it and be done with it; but in a school supported by the general tax the student cannot escape its burdens by leaving it. He still must contribute to its support. It is plain to see that in a public high school honeycombed with exclusive sets under the name of fraternities, a father may be taxed for the ostracization of his own boy. It is not an uncommon thing to hear remarked that to be anybody in this or that school one must first secure membership in some fraternity. An essentially democratic institution cannot be a breeding-place for social differentiation. The two ideas are incompatible, and by their nature antagonistic. It necessarily follows that the schools must shake off this abnormal incubus, or they are doomed. Let this country become fully aware that our high schools are breeders of caste, or harborers of caste, and taxpayers will cease to provide for their support.

It seems to me, then, that it becomes our duty as schoolmen, first to see that no legitimate cause or excuse for the existence of these fraternities remains in our schools—to see that their legitimate elements be supplied to the pupils through the school at large; and no less to see that these undemocratic, disintegrating forms of the organizing tendency be courageously and manfully resisted.

THE LOST PARTS OF LATIN LITERATURE¹

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There is a river in Virginia, well named the Cheat. Flowing in full volume through its upland valleys, most of its waters presently disappear in caves and subterranean ways. From time to time part of the water returns to the open channel lower down, sometimes to be lost again, then partially recovered, perhaps to be lost finally, until the river reaches its end less in volume than its beginnings promised.

Very much like this has been the fate of individual Latin writers and the course of Latin literature in general. Look for an instant at the historians. Tacitus, considered as a whole, once disappeared, and of what once disappeared only a part has reappeared. So, too, the books of Sallust, Livy, and the elder Pliny, in varying proportion, have drifted to like fate. The greater part of the best books of Roman history, along with the greater part of the inferior books, has been lost. And what is thus true of histories is true in an important, though differing degree of the other kinds of writing—as poetry, oratory, epistles, and the books of erudition.

The full stream reached its accumulated height soon after the end of the Empire. As late as the fifth century it was possible to observe it comparatively entire. Then came the startling diminution of its observable volume in the three succeeding centuries, the small but considerable swelling of the stream in Carlovingian times, the added increase in the Scholastic age, the great returning of the waters at the Renaissance, and the stray tricklings which have been coming in ever since. But it is not yet the full stream, nor may we expect it ever will be.

Never since the fifth century, or at latest the sixth, has it been possible for anyone critically or uncritically to observe Latin literature in its entirety, or to observe it as his own, whether as a con-

¹ Address before the Classical Conference at Ann Arbor, Mich., March 30, 1905.

temporaneous reality or a fairly complete memory. We, indeed, look at it with all the self-correcting aids to vision that come with longer perspective, but what we are observing is only a small part, and even that small part we observe as strangers. Men of letters at the end of the Empire had most of it, at least in possible possession. The much-derided Roman grammarians—crudely uncritical, of course, because they could not be lifted out of the world they lived in, any more than we can escape the helps and hindrances of our surroundings—had at least this advantage: they lived in the presence of a literature that was fairly entire, whether they were able to appreciate it or not. Cicero's judgments on the Roman orators embraced practically the whole series up to his time, and the record to which he had access surpassed any we may hope to examine. Quintilian saw both Greek and Latin literatures as a well-ordered whole, and formed his opinions accordingly. And as we read the *Brutus* or the tenth book of the *Institutio Oratoria*, how prompt is the shock when we discover how many of the writers whose pages were in the hands of Cicero and Quintilian are wholly lost, or else remain merely as suggestions or memories preserved by the grace of others who wrote about them!

The Middle Age in its earlier centuries had but a shelf or two of pagan Latin books, and misunderstood and exaggerated what it had. Moreover, a great part of their meager knowledge came to them at second hand. In the seventh century, Braulio, bishop of Saragossa, looked on the writings of Isidore of Seville, compiled indiscriminately from a few books, as a restoration of antiquity. No doubt the services of Isidore were priceless. He gathered up the fragments that nothing might be lost. But they were fragments, after all—small, mutilated, battered, and often so unrelated that his work has for us the interest of a collection of débris rather than of a restoration. Yet Braulio could write sincerely, and with some show of truth, that "God had raised him up in these last times to restore the memorials of the ancients, lest we should perish from our rusticity." Later teachers, like Bede and Alcuin, venerated him as their master, and thus extended his influence for ages. How little he, or anyone else, then had to transmit in any way to the future! Less books than fill one big basket would comprise all the pagan Latin writers known

from the seventh to the ninth centuries in western Europe. To Alcuin the library at Fulda seemed to embrace, as he wrote to Rabanus Maurus, "all that the wisdom of the past had conceived," and of the little collection which constituted the library at York, then one of the best in Christendom, he is bold enough to exclaim in verse:

There all the Latin writers make their home
With those that glorious Greece transferred to Rome.

True, indeed; they were probably all there, so far as he knew them. And how few he knew!

Of course, mediæval men could not receive the pagan Latin writers without changing their garb and mien. Under the spell of romance, credulity, or ignorance, the writers of the past began to appear in disguise or metamorphosis. If men might turn into were-wolves, what wonder that Virgil became a wizard and the Latinized Aristotle and Boethius figured as oracles whose utterances were alike axioms and revelations. Catullus, of course, was almost irrecoverably lost. As well might Heine or Burns hope to survive in such an arid waste. Yet in the tenth century we catch a peep at him over the shoulders of Ratherius, bishop of Verona, who admits he was doing a risky thing to read him; and again he appears in the fourteenth century—"heu quantum mutatus ab illo!"—innocently and vaguely described by Nicolaus Trivetius as "*Catullus quidam, qui erat vir sapiens et virtuosus!*"

Alike in the time of grammar, the earlier part, and in the time of logic, the later part of the Middle Age, Latin literature seems all but nonexistent—forever gone. Little of it is known, and that little so poorly understood as to seem unknown. But at last it appears again in some fulness at the Renaissance. The humanistic enthusiasm continues a long time, and is followed and largely supplanted in these latest times by scientific precision. We have escaped, we say, from the childish mediæval world and from the youthful exuberance of the humanists. In rigorous adherence to scientific method we are determining what ought to be thought about the ancient writers. Being no longer children or youthful enthusiasts, we shall act as befits seasoned manhood; we shall not rest until we penetrate to the real truth which is concealed beneath the deceptive surface of tradition. Away with all that cannot be squared with this rule!

Literary canons, as well as linguistic laws, must be scientific or must be discarded.

It is here, I think, the criticism of Latin literature, as well as of classical antiquity generally, is in some danger of leading to conclusions which are both unserviceable and false. Unserviceable, because attention is diverted from the supremely important fact that the chief value of Latin as well as Greek literature for the modern world does not lie in its quality as material for science, but in its nature as art. As science all our knowledge of the classical literatures, and languages too, cannot compare with any of the greater physical sciences either in universality of range or in promise of discoveries. If this is the be-all and end-all of our efforts, then the study of the antique literature must be and ought to be relegated to a humble place in the hierarchy of learning. But as art, resting of course on scientific determination of what the literature is and means, no science and no other foreign literature may be matched against it. Consequently to exalt the scientific handling of Greek or Latin literature as the end or as a great end of its study, rather than as the laborious self-sacrificing preparation for displaying it as art, is to prevent the manifestation of its real usefulness to the modern world.

Moreover, the apparently rigorous scientific disposition is also leading, I think, to conclusions which are false, or at least unverifiable. Of course, it goes without saying that the debt of classical study, of *Allertumswissenschaft* in general, to scientific method is the debt of its own life. The marvel of the discovery of the laws and of the membering of the parts of the reconstructed record of antiquity by students of the nineteenth century is fully as great, and has, moreover, been attested by proofs as rigorous as the inductions of natural science. It has also been prolific in results beyond its own limits. Let it not be forgotten that comparative philology, as the organon of universal language, is a creation of classical philology. Let it never be forgotten that it was from classical philology, and not from any of the sciences of nature, the impulse came which founded the German *Seminar* in all departments of the higher learning. Endless are the obligations and boundless should be the gratitude of all who care for things intellectual toward those men

who laid the strong scientific foundations on which our best hopes of progress rest.

Let us admit all this, but let us also recognize some other aspects of the question. In the case of Latin literature—to confine ourselves once more to our particular theme—the trouble is not only that its chief value for the modern world is not as science, but also that, even from the standpoint of science, its record is not complete enough to warrant many sweeping conclusions which have been drawn. We may, of course, omit here any account of the clearly conflicting conclusions, most of which eventually refute each other. Leaving them out of view, let us look at another class of inferences. We cannot be sure, in particular, that many of the negative conclusions in the way of distrusting ancient literary judgments are true even when they are consentient, and the reason we cannot trust such negative conclusions is not only the fact that they often rest on an unsympathetic attitude toward the supposed incompetency of Latin writers, as well as on a general *a priori* distrust of tradition, but also the stubborn fact that they are in many cases necessarily based on an insufficient record. It is here attention should be centered. The question is this: After all the piecing and patching done in the way of scientific recovery, to that degree of completeness has the record been restored, and what judgments in the way of literary evaluation may we safely make?

For this purpose the register of what has been lost is not without its importance. It is well worth while to take a fresh look at it, if only in a general way. In so doing let us take into our view everything from the beginnings of pagan Latin down to the year 500 of our era, excluding all Christian Latin and all Greek books written by Romans. The total number of writers regarding whom any notice has been preserved to us is 772, so far as recorded in the pages of Schanz and Teuffel. How many more actually figured in the course of Roman literary history we have no means of knowing, or even of guessing with a fair chance of coming near the truth. There were more, of course, perhaps a great many more, for our list yields an average of only one writer a year from the beginning to the end, and the total is far less than the number of different writers issuing books nowadays in one year either in Germany, France, Great

Britain, or America.' Perhaps—yes, almost certainly—these unrecorded writers were in the main the chroniclers, pamphleteers, pedants, scribblers, and nobodies who swarmed about the greater figures. Yet we may think it credible there were hundreds, even thousands, of them, and that their loss has at least deprived us of many aids to understanding the environment in which, or out of which, a good deal of valuable Latin literature emerged.

But take what remains, whether in actual books or in notices about them. Our total number of authors, as already said, is 772. From this we must at once subtract 276 writers, not one word of whose writings is known to remain, and 352 others known to us in small fragments of their works. These two classes, wholly or almost wholly lost, comprise four-fifths of the entire list. This fact of facts ought to be learned by heart and to be held in awe by all adventurous generalizers. Still it may be that this enormous proportion of loss is not so regrettable as it seems. The rhetoricians, annalists, lawyers, and grammarians are there in abundance, and seem to verify Lord Bacon's opinion that in the course of history the heavier things go to the bottom—the works of erudition sink. Yet there are other losses of a different sort. If we can easily spare the scribblers in verse, such as Aquinus, Cæsius, and Suffenus, "quem probe nosti," known because they are pilloried to our gaze in the poems of Catullus, it is not quite so easy to part with so many of the literary friends of Horace—

animæ quales neque candiores
terra tulit.

Virgil, the best of all, the "half of his soul," fortunately remains, and so we may console ourselves. But there is little of what Augustus wrote, unless we have the hardihood to count the *Monumentum Ancyranum* as literature and to believe it his own composition. The rest has perished, except six lines of his epigrams, some slight parts of his speeches, and a few traces of the thirteen books of his autobiography. Of his poems, his letters, his memoir of Drusus, and other compositions we have nothing. Mæcenas fares even worse. He wrote much; yet twenty lines of his verse and a few other stray quotations are all we have. Asinius Pollio fares a little better. Three of his letters remain. But his extensive *History of the Civil*

Wars in seventeen books is scarcely more than a memory. His account of the battles of Thapsus and Pharsalus, and of the death of Cato and Cicero, would surely be interesting reading. Varius, commended by Horace for his epic verse; Valgius Rufus, the writer of elegies; Aristius Fuscus, unforgettable so long as *Integer Vitae* shall be sung; Viscus and Fundanius, are known to us, not by their writings, but because Horace knew them.

How the losses extend in every direction! Turn again to the historians and look at the devastation wrought in their accounts of the Civil Wars. More than the book of Asinius Pollio has disappeared. Sulla's twenty-two books of *Commentaries*, full of Roman *superbia*, Sisenna's account, and the five books of Sallust's *Histories*, all documents of the first order, are lost. Follow the line of lost histories still farther. How much better would be our understanding of Tacitus if we had Pliny's *History of the German Wars*, and how lonely an adventure it is to traverse the labyrinthine windings of that portion of later imperial history where we have no guide save the sober but inept Ammianus Marcellinus!

Take a closer look at Sallust. What are we to make of the conflict of opinion regarding his literary and historical merits? Antiquity held in the main to one view. Modern critics lean to another. The famous sentence of Quintilian, comparing Sallust to Thucydides, has been a shining mark for aspersion. The express testimony of Martial (XIV, 191) that the Roman critics rated Sallust as the first Roman historian is given little weight. The fact that Tacitus, greatest of all their writers of history, styles him "*rerum Romanarum florentissimus auctor*", and that Augustine cites him as "*nobilitatae veritatis historicus*,"² seems not so very important. Were they mistaken? Are we to make great allowances for their rhetoric and consider their statements unintelligent compliments? Are we to acquiesce in such a statement as the following, in a respectable history of Roman literature? "Of his [Sallust's] *Histories* we have but a few fragments, mostly speeches, of which the style seems a little fuller than usual; our judgment of the writer must be based upon the two essays that have reached us entire." And again: "His style is peculiar. He himself evidently imitated,

¹ *Ann.*, III, 30.

² *De Civitate Dei*, I, 9.

and was thought by Quintilian to rival, Thucydides. But the resemblance is in language only,"¹ *Itane vero?* We are then to form our opinion solely on the *Catiline* and *Jugurtha*, and Quintilian's opinion that Sallust rivaled Thucydides is to be allowed only so far as it relates to resemblance in language. Did this writer seriously weigh what Quintilian said and what he meant? Did he remember that what Quintilian is talking about is histories most useful for an orator to know, and not to assume he meant more is to assume a good deal? But whether the question is one of the style or of more than the style, the point to remember is that Quintilian's opinion was based on the whole of Sallust, and therefore had reference not so much to the *Catiline* and *Jugurtha*, two short essays, as to Sallust's masterwork, the lost *Histories*. Why, then, are we to discredit his opinion without at least knowing the lost book? And why should anyone talk of basing any opinion on Sallust as a whole without taking his greatest work into some account? Why, again, are we to suppose that the estimate of such an ancient critic as Quintilian, based on a knowledge of the whole, is antecedently less trustworthy than a modern estimate based on the smaller and less valuable part of that whole?

But suppose the opinion of Quintilian does involve more than the question of style, and means that he thought Sallust was the first of Roman historians and was fit to be compared with Thucydides. It sounds audacious enough, but how do we *know*—not feel sure—there was not substantial truth in it? If he means that Sallust is the Roman Thucydides, just as Livy is in his view the analogue to Herodotus, we are not then compelled to believe Quintilian meant that Sallust was absolutely as great in every way as his Greek prototype, but merely that he was worthy to be compared with him. What do we need most in order to revise, discard, or confirm Quintilian's judgment? The lost book of Sallust. With this in our hands, we might hold as advantageous position for observation as Quintilian held.

Let us consider, however, some of the things that may help us to respect his judgment, even if we cannot settle its precise value. Fortunately, we have some fragments of the *Histories*, enough at

¹ Cruttwell, *History of Roman Literature*, pp. 203, 204.

least to warrant the belief that, if they are representative, they show a marked superiority both in thought and style over Sallust's earlier works. They have less artificiality and greater maturity, penetration, and elevation. I do not see how anyone can fail to be impressed by this instantly when he reads the extracts imbedded in Augustine's discussion of Roman history in the earlier part of the *City of God*.¹ Consider also that down to the end of the Empire Sallust figured not only as a writer of brilliant style, but that his well-earned reputation for truthfulness—not the truthfulness that depends on mechanical accuracy, but the inner truthfulness of insight into characters and causes—made him the first authority on the times of which he wrote and the textbook for Roman schools. When Augustine wants a witness pagan Romans will accept, he cites Sallust. "Ipsam Sallustium potius adhibebo," he confidently writes, and then begins quoting the *Histories*.² And a little later, as he gives them glimpses at the dark pictures of Roman degeneracy in Sallust's *Histories*, he adds:

Nor should good and wise Romans be angry at us because we thus speak; and since, however, it is most certain they will not be angry in the least, there is of course no need for any such warning. For we are saying nothing severer than their own authors, to whom we are wholly unequal in ease of style, authors they have toiled to learn and compel their own sons to study. And if any do become angry, how could they endure me, if I were to say the things Sallust has said?³

And what of the relation of Tacitus to Sallust? Does it not help our confidence in Quintilian? A century and a half had passed since Sallust wrote. Time enough had elapsed for his books to live down the sour remarks of Asinius Pollio about his fondness for old-fashioned words plundered from the vocabulary of Cato, and other dispraise of like nature. The judgment of cultivated men—"doctorum corda virorum," as Martial puts it (XIV, 191)—swung decisively in his favor as the greatest of their historians up to that time. Tacitus, who found in Cicero his earliest model, soon found and acknowledged in Sallust the spirit most in accord with his own mood and the writer most worthy to develop his maturing style until he should attain one almost wholly his own. The parallel in the progress of the two is

¹ *De Civitate Dei*, I, 74, 75, 79, 119, 121, 122, 132. Dombart's edition.

² *Ibid.*, I, 74.

³ *Ibid.*, I, 122.

most striking in thought as well as in style. The stage of advancement shown in his *Agricola* and *Germania* answers to Sallust's *Catiline* and *Jugurtha*, and both writers reach full maturity in their *Histories*.¹ How much this helps us toward the belief that Quintilian, in praising Sallust as the Roman mate to Thucydides, did not fail to take into account Sallust's greatest, most characteristic, and most truly historical work, and that the loss of this book helps to explain the inability of modern critics to see things in the main as Quintilian saw them. How easily the relation of Tacitus to Sallust also helps us to believe that Quintilian's estimate, while far too complimentary, if pressed to an extreme interpretation, is nevertheless a sound one in the sense he intended it.

Four-fifths of our writers, as already remarked, have disappeared. What of the remaining fifth—the one hundred and forty-four survivors? Sixty-four of these have lost the majority of their books on the way. Ennius, Cato, Varro, Sallust, Livy, Petronius, Suetonius, Hadrian, and perhaps Julius Cæsar and the elder Pliny, are among them. Forty-three remain with the greater part of their writings, as Cicero, Catullus, Nepos, Virgil, Propertius, Ovid, Quintilian, Martial, Tacitus, Gellius, Ausonius. Only thirty-seven come with practically or absolutely all their books—among them, Terence, Lucretius, Tibullus, Juvenal, Claudian, and, to our delight, Horace. How significant it is that these last two groups include nearly all the best poets. They, at least, are ours. Their boasts about surviving the flight of time have been made good. Perhaps they may outlast the pyramids too.

Some of the best remains, but four-fifths of our writers, and apparently more than four-fifths of their writings, are beyond our reach. This is an ever-present cause which will silently operate to produce conflicting judgments so long as men are willing to generalize on the basis of an insufficient record. What, then, will help toward a clearer, a really more stable, agreement? First of all, I think, the willingness to stay ignorant when knowledge is unattainable, and the consequent readiness to identify and avoid the regions where exploration is not at present possible. Another help is the disposition to

¹ Teuffel, 335, 2.

recognize that some traditional views may be true, even when we cannot verify them; or, at any rate, to recognize that the mere fact a view is traditional is not in itself a highly suspicious circumstance; and, lastly, that to justify a suspected tradition is at least as great a triumph of criticism as to suspect a justified tradition.

THE SOCIAL LIFE OF THE COEDUCATIONAL COLLEGE

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This is the most serious problem of the coeducational college. For better or for worse, coeducation has come to the western college, and come to stay; and it is our part to make it as effective as possible in the life of the young people, to strengthen what there is of good in it, and to guard against whatever dangers it brings to college life. That there are dangers in it to be guarded against no one acquainted with the educational situation in the West can doubt. Nothing is so perplexing in the administration of the coeducational college as the relation between the young men and the young women.

No discussion of the social life of the college can be at all adequate that fails to face the deeper facts in the case. In the coeducational college the young men and the young women are necessarily thrown together; by the very organization of the life of the institution they are brought into an associate life. But it is equally true that they are young men and young women; they have each their individual characteristics, tastes, habits of thinking and feeling, and sources of pleasure. They are each distinct in individuality, and therefore they each need for their highest development an individual, separate life. In the man is what the poet calls "the need of a world of men;" he might with equal truth have pointed out the need that is in the nature of a woman of a world of her own sex. The problem in the coeducational college is how to bring together in a larger unity these two facts, to give to the young men and the young women their separate life, and also to unite these two classes of individuals in a wholesome, natural, mutually beneficial associate life.

In the first place, then, our problem is how to secure for each sex in the student body its own separate life. The young men are not so difficult to plan for in this regard as are the young women. The young men more easily find for themselves their separate life. They

make their own life in the study, in the dormitory, in the literary society or the fraternity, in the glee club, in athletics. At the age of the college student, the young man must, for the most part, be left free to establish the metes and bounds of his own life. He cannot be cramped by rules and regulations. He cannot be run into any grooves of convention. The only external power which can be relied upon to aid him much is the influence of men older than himself, in the faculty, or among the towns-people, who have chanced or successfully plotted to win his confidence, and to whom he goes naturally and unreservedly for advice and assistance.

The power of the fraternity house in the separate life of the young men is suggestive of the larger things which are to come when this part of the problem of the coeducational college is fully solved. Because it is the nature of the young man to like to blaze his own ways, we are tempted to neglect him, to spend so much thought and care upon the young women—who, it is true, are the crux of the problem—that the young men are left entirely to themselves in the development of their separate life. It is to be hoped that the time is not far distant when every college of our type will have its building wholly devoted to the interests of young men, thoroughly equipped with whatever is needed to interest and hold them, a young man's club-house, a fraternity house for the whole college. In this will center the varied activities of the college young man—those that express his physical energy, his intellectual ambitions, his religious aspirations, his desire to get near his fellows and talk out with them every subject, grave or gay, that comes into his head. Every college needs its Oxford Social Union (democratized), its Harvard Union, its Y. M. C. A. building, conducted on the broadest lines. The coeducational college needs such an institution for its young men even more than it is needed in colleges for men only. For this separate life is absolutely indispensable for the young man's broadest and richest development. The coeducational college must never permit the sacrifice of what was, and is, the best thing in the college for men only—the fellowship of men with men, the weaving of those student friendships into which no sentimentality can enter, which in college, and out of it, are effective beyond all estimate in the formation of character and the working out of the plans and purposes of life.

The problem of how to secure to the young women a separate life is complicated by the presence, in most of our coeducational colleges, of two classes of young women—those living at home and those living in college dormitories. The college can do comparatively little for young women of the first class in the development of a separate life. They have the varied interests and social ties which the family connection brings. They are not in a position, therefore, to enter unreservedly into a new form of social activity such as centers in the college buildings. What is to be said, then, about a separate life for college young women will apply only to those in college halls. Such a separate life is of the utmost importance in the character development of the young woman. To secure it, therefore, for as many as possible, as well as to protect against the dangers of the associate life, most of which arise because of the inadequate care of the young women by the college authorities, it should be the policy of a coeducational college not to receive young women from out of town who do not plan to reside in the dormitories—the only exception being made in the case of those who come to the homes of relatives in the town, and who then become part of the town student class.

One of the serious dangers in the life of the young woman in a coeducational college is that she will lose what the college for women almost uniformly succeeds in securing—the development of the sense of responsibility and the ability to achieve. In the coeducational college young men are apt to absorb the responsible student work in class administration, college publications, and committee work of all sorts. The young woman, not desiring to assert herself, shrinks into the background and leaves to the young men the work of doing what would be invaluable to her in character development, if she did it for herself. She loses that training which is one of the most useful results of four years at Vassar or Bryn Mawr, the training of the executive faculty, energy and perseverance in active endeavor, the ability to make things go.

✓ To meet this serious danger, the coeducational institution must provide, within the circle of the life of the young women themselves, opportunities for this kind of education, through the responsibilities of self-government, social functions, literary societies and clubs of

all sorts, and Christian work. Opportunities such as these, under circumstances where young women can act out their own individuality without the restraints and temptations to self-consciousness arising from the society of young men, can be made to furnish the kind of training sought for almost as satisfactorily as it can be secured in the woman's college.

The separate life of the young women will provide also for training—sometimes by precept, usually by inspiring example—in forms of courtesy and personal social graces, certain of which are learned more quickly in the companionship of women than in mixed society. In the development of the social life of young women on this side tactful women in the faculty circles or in the town, can render invaluable assistance. No one who has not seen the leaven work could dream of the transformation which can be wrought in a few short months by the quickening influence of some cultivated woman who has tactfully seen her chance to uplift an untrained young girl's social ideals. Certainly here is a great work to be done for our college young people.

The separate life of the young women will include also their religious development and work. It has been proved beyond peradventure that the definitely personal religious activities of coeducational colleges are best carried forward where the sexes are separated. In a union religious work unworthy students are likely to secure prominence, with a corresponding shrinking to the rear of those who should lead; there is the possibility of the diversion of the mind from the main theme, a subtle temptation to religious sentimentality, and the danger that under the influence of religious emotion there may be stirred personal feelings which are both untimely and obstructive to thoroughgoing success. These are some of the reasons why the wise leaders of the Y. M. and Y. W. C. A. movements throughout the country have instituted separate religious conferences for young men and young women. They are practically a unit also for a separate work within each institution itself.

In most colleges this separation has been effected in all religious work except that of the Student Volunteers. My observation inclines me strongly to believe that it should be extended to include this work also. Too often we have all seen the labors of some of our

most devoted young men and young women weakened, almost nullified, by the sentimentalism which the union meetings of the Student Volunteers have cultivated. In this fact also lies the secret of the harsh criticism which this movement too frequently receives from the college students at large.

But it is time to turn to the other side of our problem—how to secure a natural, wholesome associate life in our coeducational colleges. That this associate life can be made of the utmost value in the development of both sexes is indisputable. The young men need the social inspiration which the society of women brings, the quickening of the finer impulses and graces. The average young man of college age is uncouth in body and spirit. He needs the atmosphere of cultivation which always surrounds a well-bred woman. The transformations effected by such influences in some of our young men are even more amazing than those wrought by the leaven of new social ideals among the young women.

And this associate life is of equal importance to the young woman. The woman's college must constantly be on its guard against the invasion of a priggish intellectualism, which develops in the natural process of its evolution into critical snobbishness. In the coeducational college, so far as my observation goes, such a spirit does not exist. It can hardly develop in the action and interaction, the give and take, of the free intellectual life where men and women meet on a common plane. In such relationships the spirit of sympathy is not lost, which alone can keep intellectual culture sweet and human, and the intellect preserves the place which belongs to it, of co-ordination rather than supremacy among the powers of mind and soul.

Moreover, the woman's college is subject to attacks of morbid sentimentalism. Isolation from the society of men during the large part of four years of early maturity develops unnatural and oftentimes unworthy feeling. The flurry created in a woman's college by the presence of a caller from the outside world of men is an innocent illustration of what are some of the deep currents of that isolated life.

And the separate life of young women in the woman's college is not seldom cursed by extravagant affections of young women for one another; by "crushes," as the college girl calls them. Dr. Weir Mitchell once said that the extent of the presence of these morbid

attachments in the women's colleges was reason enough for sweeping such colleges from the face of the earth. We shall all of us, no doubt, consider his judgment extreme, but we nevertheless rejoice that such manifestations of unnatural feeling are almost entirely absent from the coeducational college. This fact is one of the strongest arguments which can be presented in favor of coeducation.

The ideal of the associate life of the coeducational college should be a natural, unaffected comradeship. The young men and the young women stand upon this footing in the classroom. Their intellectual competition is governed by the same laws, and the prizes of the struggle are within the reach of each alike. The completeness of this comradeship, begun in the classroom, will depend much upon the discipline of the separate life of each sex. The young men and the young women who have thoroughly developed their own individual life, with its ideals of taste and conduct, have little use for the "spoon," and their trenchant irony and stinging banter have great influence in making the life of the sentimentalist a burden.

Outside the classroom comradeship will naturally find its opportunities in the association into which the classroom life naturally leads—in the buildings, on the campus, on the athletic field. While a wise regulation will discourage, and if necessary, forbid, the meeting of young men and women, of solitary walks or other intimate relationships, it will gladly permit such companionships as are natural, accidental, and courteous, upon the street, in the homes of friends, in the broad light of everyday society in which full safety lies.

A wise regulation will also permit and encourage the association of the young men and the young women in gatherings of special or a general nature, such as class and society social meetings, college receptions, etc. It will insist, however, upon a supervision of all such invitation affairs by proper authority, upon a limitation in the number of such functions, upon simplicity in dress and expenditure, upon early hours; in other words, upon such regulation as shall prevent the social life of the college from becoming its chief activity, to the undermining of all intellectual effort and the breaking down of health itself.

To accomplish these results a few rules will be necessary, that the relations of the young men and the young women may be perfectly

understood. But rules have never accomplished any thoroughly satisfactory result. There must be the tactful insistence upon simple and far-reaching principles, and then the students must be trusted in a generous way to apply these principles in the life of the college. Only in an atmosphere of trust and confidence can the best social life of a coeducational institution develop. It can never be created by negative influences; it must unfold intelligently and spontaneously. And there can be no cordial acquiescence in the vital principles of a true social life, no thorough assimilation of them by the student body, unless the authorities whose work it is to assert and maintain these principles are themselves governed by the spirit of sympathy. Firmness is an indispensable trait in the man or the woman whose duty it is to see that right relations are maintained between the young men and women in our colleges, but the autocrat has no place in such an office. Sweetness and light—or, to use the Scripture equivalent of the famous phrase, grace and truth—are needed in abundant measure by anyone who dares to undertake the most difficult post in all our college administration.

One can hardly estimate the possibilities of the faculty home in developing a right social life in the college. It can have its large place in unfolding the separate life of the young men and the young women, opening its doors to encourage what is of especial interest and help to each. And into its atmosphere of Christian refinement and courtesy and hospitality can be brought the young man and the young woman in their associate life. At the dining-table and in the parlor a new world of thought and feeling can be opened; new impulses, a new sympathy for what is fine and generous, can be stirred into life. The home in the hands of a large-minded man and a gracious lady can be made a more powerful instrument in that deeper education which every true college brings to its students, than any other agency whatsoever.

The test of theory is life. In a college town in the middle West, not many months ago, I looked down from my hotel window upon a football field in which the teams of two coeducational colleges were contending. On the side lines were a host of shrieking young women, and after the game was over the young women of the victorious college marched with the young men in procession down the street,

under my window, screaming and waving their banners. If this is what coeducation means, I said to myself, I want none of it. This is coeducation, but coeducation of a crude and a vulgar type. It is not the form it necessarily takes. But it certainly will take this form so long as the student body is left free of restraint to work out its own salvation or its own destruction. How to steer between an iron constraint and an unregulated freedom that degenerates into license, is, I repeat, the most difficult of the problems of the coeducational college. The problem can be solved, but only by those who recognize its difficulty and its far-reaching scope, and who are willing to bring to its study not only a calm and clear-headed judgment, an unsubduable patience, an inflexible persistence, but also a tactful and generous sympathy which never for a moment forgets its own college days.

THE GREEK IN ENGLISH¹

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"The old order changeth, giving place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

Truly here is a text of much weight, for though there may exist in some minds a reasonable doubt as to whether the agency in the transformation be divine or otherwise, who in these degenerate days will deny that the old order changeth? At any rate, we may be comforted by the reflection that, living as we do in the midst of incessant pedagogical experiment and progress, there is no great danger that any one custom, good, bad, or indifferent, will endure long enough to corrupt anything. Infer not from these words that I am a pessimist or a reactionary. I come from Chicago, where all men study pedagogy and adolescence, and where, in spite of this, they are without exception inveterate and cheerful optimists. However, I find myself wondering now and then what will be the ultimate effect when the study of Greek has been completely eliminated from our educational system, and the old fogies have been laid on the shelf to make room for a generation whose knowledge of the classics is limited to a somewhat nebulous conception of the shapes and sounds of the letters on their fraternity and sorority pins. Fancy suggests that the real solution of the problem of secret societies in the high school may lie here; but that is in no wise the question which I propose to discuss; it is fitter for the airy persiflage of Sterne than for the prosaic severity of Orbilius.

To be specific, I wish to raise and discuss one narrow question—a question which, by the way, was put to me a few weeks ago by a girl who was about to finish her high-school course. She came to me one day and said: "I wish to prepare myself to be a teacher of English. Should I learn Greek?"

¹ Read at the meeting of the Michigan Schoolmasters' Club, Ann Arbor, Mich., April 1, 1905.

The query carried me back a dozen years to a day when I myself, then fresh from college, stood in the presence of the superintendent of a great system of city schools. "So," he said to me, "you want a job. What do you wish to teach?" "English," I said. "English," he repeated. "Don't you know that anybody can teach English? Can't you teach anything else?" His words, and still more his manner, nettled me, and I replied, somewhat testily, I fear: "I can teach Greek, Latin, French, German, Italian, Spanish, history, and mathematics. I would add science, sir, except that I do not like to be bothered with a laboratory." He laughed and gave me a job. So, when the young woman asked me, "Should I learn Greek?" I talked to her as I should have liked to talk to that superintendent, putting into my discourse the pent-up enthusiasm of a dozen years of self-renunciation and ever-growing conviction. It is my purpose today to say to you, somewhat carefully and fully, what I then said with unpremeditated zeal to her.

The question, as I conceive it, is one which involves the whole problem of English teaching. This, broadly speaking, embraces practically all aspects of the intercommunication of thought by means of the vernacular. It deals with the pupil's ability to understand other people's thoughts and his ability to make them understand his own, together with all of the deep and high questions which a liberal interpretation of these words will warrant. It includes the reading of books, studies in grammar and rhetoric, the writing of compositions, practice in all kinds of speaking. In order to teach these things aright, one must conceive of them, not as separate and independent phenomena, but as four sides, so to speak, of one and the same thing. Before this essential unity can be understood, the entire series of causes which have made the English language and English literature what we find them must be grasped and mastered. In other words, it behooves the teacher of English, as it behooves the teacher of physiography, to know something about springs as well as something about rivers.

We find, then, that in some vague prehistoric age there began to flow from the same Indo-European fount two linguistic streams. One of these took its course westward along the southern shores of Europe and became in time the speech, not only of Greece and

Rome, but also of Italy, France, the Iberian peninsula, and, for a while, the British Isles. One branch of this stream, the Greek, became the highway of the most splendid and opulent literary commerce that the world knew until, two thousand years later, that proud pre-eminence was transferred from Attica to Albion.

The second and younger of these language rivers flowed in a north-westerly direction through the Teutonic forests and along the shores of the German ocean until, having made a peninsula of the continent of Europe, the two branches, meeting once more in Britain, converted that peninsula into an island, thereby furnishing to the imagination a picture strikingly suggestive of the all-embracing character of the speech and the literature which this reunion was to produce. At first, however, like Balin and Balan in the story, if you will pardon a variation of the figure, these linguistic brothers knew each other not. Then, for a thousand years, ensued a struggle—the most interesting, I am inclined to think, in history—of tongues and of ideals. Out of this war emerged a new language; a language to which Asia and Europe, Germany and Greece, north, south, east, and west, the sun and the cloud, the mountain and the plain, the desert and the sea, alike contributed of their wealth; a language alien to no race and equally adapted to the needs of commerce, science, ethics, art, and theology. Is it too much to ask that those who propose to make their vocation the teaching of this language inform themselves as far as they can concerning the elements which have made it what it is?

Of those elements none, except the Saxon and the Latin, are linguistically more important than the Greek; and, in proportion as our range of speculation and discovery widens, the relative weight of this Greek contingent increases. Indeed, it is not too much to assert that, in these days of scientific progress, when each hour witnesses the invention of some new comfort or the discovery of some new planet, it witnesses likewise the addition to our language of some new word of Attic pedigree.

In Greek syntax as well as in Greek etymology there is likewise much illumination that is not without significance to the teacher of English. To cite one instance, I will call your attention to the conditional sentence as it exists in Greek. There, and there alone, is it

possible to learn fully what a subtle and flexible instrument it may become in the hands of a thinker.

After all, however, these are minor considerations. The decisive argument for Greek lies in the influence which its literature has exerted upon ours. The Renaissance found England practically without a literature of its own, and yet charged with all those elements of national life which inevitably produce one. This situation, together with the fact, already noted, that the genius of English is by no means alien to the genius of Greek, brought forth a series of masterpieces the ultimate roots of which go back to Attica, sometimes in thin and rare tendrils, but sometimes, too, in fibers so vast as to be obvious to the least attentive eye. From Spenser to Browning, indeed, there has been hardly an English writer of note whose manner, whose matter, and whose spirit do not in greater or less measure reflect what Macaulay calls the immortal influence of Athens. The question is, then: Can one rightly interpret our English masters who does not know at first-hand the sources of their inspiration?

There are, indeed, those who reject the obvious reply. These plead ingeniously for what they disingenuously call our indigenous literature, as if there were in that term some subtle virtue which takes the reason prisoner. Apparently they would have us forget that Saxon is no more indigenous to England than potatoes to Ireland. They desire, at any rate, to deprive us of Addison and Burke and Macaulay; they would take away Spenser, Milton, Dryden, Pope, Tennyson, and Browning; they would leave us, in short, little except Beowulf, Burns, and Rudyard Kipling. If applied to theological literature, their argument would deprive us likewise of the Hebrew Scriptures and reduce our body of divinity, if I see aright, to Bob Ingersoll's lectures and Tom Paine's *Age of Reason*. Against the insular prejudice of this view, which is objectionable equally on linguistic, historical, æsthetic, and moral grounds, I desire vigorously to protest. I wish to go on record as upholding the possibly antiquated view, that, after all, *Paradise Lost* and *Lycidas* may be as justly entitled to be considered English classics as "Gunga Dhin" and "Mandalay."

Of our literature how much, you ask, is really Greek? To answer this question adequately is far beyond my powers; yet I must endeavor in some slight measure to perform the task.

I will ask you to think of *Troilus and Cressida*, of the *Faerie Queene*, of *Paradise Lost*, of the *Dunciad*, of the *Idylls of the King*. Is it possible to understand their technique and their spirit, in whole or in part, without a knowledge of the *Iliad*? From the invocation to the Muse in *Paradise Lost* down to the last line of the *Passing of Arthur*, the English epic presents countless reminiscences, some broad and obvious, some subtle and evanescent, of the Homeric poems. Take the Shakespearean line, "The multitudinous seas incarnadine;" or the Miltonic line, "To bellow through the vast and boundless deep." The bigness of the suggestions which they arouse waxes more majestic when at their call there emerges from the cavernous abysses of memory their elder brother, or, as some say, their parent, the Homeric, βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης. What sidelights does not the *Odyssey* throw on the *Lotos Eaters*; in what prismatic rainbow hues of association does it not enwreath *Comus*; what an apperception mass it creates for the understanding of *Ulysses*! Do you think that the latter would have won the pension for Alfred if Sir Robert had had small Latin and less Greek? The fundamental fact about the *Lays of Ancient Rome*—we have it on Macaulay's own authority—can be found only in the *Iliad*. Nay, often the simplest modern humor is a sealed book to those who know not Agamemnon and Briseis. What open sesame but a first-hand knowledge of the *Iliad* is there to the *Autocrat's* magic incantation, "Πόδας ὀκίς Ἀχιλλεύς, Homer's ferocious old boy?" Herbert, who bids fair, with just reason, to become the *vade mecum* of the twentieth-century pedagogue, took the *Odyssey* as the core of his educational system; and to the esteem which, for similar purposes, it is held in France, the popularity of Fénelon's *Télémaque* bears eloquent and enduring testimony. Indeed, Kipling himself, in that delicate confessional, "When 'Omer smote 'is bloomin' lyre," acknowledges frankly his debt to the Greeks, to the confusion of his would-be exalters. Why not? Are not he and Homer brothers in their love of the "infinite hoar brine" and their understanding of the "mad White Horses?" Even *Beowulf* insistently challenges comparison with Homer.

Likewise we find in Theocritus the best of all standards by which to measure the pastorals of Burns. He hints at it himself. And

who knows *Lycidas*, the high-water mark of English poetry, that knows not the Sicilian idyl? Passing by the make-believe pastorals of the lisping Pope, I hasten to inquire further if the teacher of *Adonais* and of *Oenone* can afford not to draw inspiration from that pellucid fountain which had its source in Arcadia and its renaissance first in Syracuse and afterward in Shelley and in Tennyson?

Of the Greek ode and its influence on Dryden, Pope, Collins, Gray, Wordsworth, Tennyson, and Lowell there is no time to speak. Likewise opportunity is lacking for adequate expression of the value of the Greek drama in estimating, not only the confessedly classic plays of Milton and Swinburne, but the very heart and soul of the distinctively English theater.

It will be said, perhaps, that translations will do the business. The Greekless Keats had the Greek spirit in its perfection. Emerson found it irksome to read even modern books in the original, when good versions were available; yet we call him the Yankee Plato. Pope translated Homer without knowing Greek at all.

The exception tests the rule. Who has duplicated Keats's achievement? How many of us are Keatses? The lack of the Greek sense of symmetry is precisely the point for which Emerson has been most justly and persistently assailed by literary critics. And, if what Pope really did was not to take Homer out of Greek, but to turn Chapman's rugged Alexandrines into flowing Augustan pentameters, what a marvelous loss it has been to English letters! If he had only known Greek as Bentley knew it, there would be less talk about his diamonds being paste, and the world would have been spared several later versions of the *Iliad* and *Odyssey*.

From this multiplicity of versions arises, indeed, one of the most potent of reasons for knowing Homer at first-hand. We must choose between Chapman, Pope, Cowper, Bryant, Palmer, Howland, and Andrew Lang. Keats preferred Chapman. Bentley, though he acknowledged that Pope had made a pretty poem, declared it was not Homer; Carlyle, on the other hand, as late as 1871, called Pope's the best English version; an opinion shared, I believe, by De Quincey, Augustine Birrell, and several others, including the committee on college-entrance requirements in English. Nobody reads Cowper, so nobody is qualified to pass judgment on him. Patriotic Americans

vote for Bryant, and Harvard men feel constrained to put in a word for Palmer; while in Chicago, unless you know Greek, there is no escape from Howland. Austin Dobson, as is natural, confesses cautiously that, if he is to learn in prose how Homer sang, he likes him best in Butcher and in Lang, which sounds pretty and hurts nobody. And then, to cap the climax, Matthew Arnold writes a glorious essay on how not to translate Homer, proving all false that has been written hitherto and putting us to ignorance again, but establishing beyond the peradventure of a doubt the point we set out to prove, namely, that the only way to decide which is the right translation is to learn Greek and read the original.

In spite of all this, it is a fact that Homer has been better translated than any other Greek poet. Except in fragments, Pindar, Æschylus, Sophocles, and Euripides do not in any high and satisfactory sense exist for us in English. Frere's Aristophanes is, indeed, a tart one and a merry; and Andrew Lang has made a delightful prose version of Theocritus; but, in general, the instruments do not exist for penetrating to the heart of Greek literature without a knowledge of the Greek language.

Can the student afford the time to gain this knowledge? The specialist in English assuredly can. Considering the interests involved the investment will not be heavy. The department of Greek in the university by offering to beginners a course the object of which is to make facile readers rather than exact scholars, has made it easy for the student, at the end of two years, to have his Xenophon, his Homer, and his tragedies in pretty good shape.

If a practical suggestion as to the ways and means of stimulating interest in Greek be admissible, I am tempted to express a desire to see the university undertake a somewhat frequent production of Greek plays. Some who have worn the cothurnus assure me that that experience produced in them a love and an understanding of the language which they would not willingly be without.

It is my wish to leave you in an amiable frame of mind. I believe that, in spite of all I have said, I am in real accord with the magnificent progress which education is making among us along new lines. I am a friend to household arts and manual training. I look with approval on stenography, bookkeeping, commercial geography,

laboratory science, and applied athletics. And I believe that, in what I have said, there is nothing to which the advocates of these subjects may not heartily and consistently subscribe. If my careless and over-garrulous tongue has let fall any phrases that have offended, I beg that you will consider that they were uttered in no flippant misunderstanding of those things which may be broadly characterized as twentieth-century pedagogy. I heartily agree that, for the general reader of English literature, Greek is a luxury. The point that I wish to make is that, for the specialist in literature, it is a necessity; and I trust that you will believe with me that, if the time ever comes when its spirit and its ideals cease to be preserved among us by a large and eager band of scholars, the loss that will ensue can be regarded as nothing less than a national calamity.

A TECHNICAL SCHOOL IN NAPLES

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One of the most interesting schools in Italy is a commercial and industrial school for girls in Naples. It is named in honor of the Queen Mother, the full title of the institution being "La Scuola Femminile Professionale e di Arti Regina Margherita;" and one has in it a curious instance of the shifting of word-values in transferring terms from one language to another, for the school is not, in the English sense of the words, either a professional or an art school, but a commercial and an industrial one. Perhaps it might reasonably be called a technical school, for the training is much more ambitious than that usually attempted in merely industrial institutions.

The administration of the school presents what seems a curious anomaly, and one for which I was not able to obtain any explanation. "Why attempt to explain a satisfactory fact?" appeared to be the attitude of all connected with the establishment—all of whom the writer made inquiries, at least. The school, although one would think it a very important part of the educational system, is not under the control and direction of the minister of education, but of the minister of industry and commerce instead, and is supported by appropriations by the general government through its Department of Commerce, by the provincial authorities, by the municipality of Naples, and by the Chamber of Commerce of the city of Naples.

It occupies a very beautiful old building, a former convent, situated at No. 4 Largo Santo Mariellino. The brilliant Italian sunshine glows through the stained-glass windows of the spacious chapel upon the heads of gay young girls at their morning assembly, where once the impressive services of the church were held; the walls of the refectory, which heard only the grave accents of some voice reading pious legends of saints and martyrs while the scant repast was served, now listen to expositions of modern commercial practice; stone steps, formerly trodden only by sandaled feet, are climbed

today by the absurd high-heeled boots so dear to the hearts of Italian girls; while the broad portals, once grimly closed upon an unsatisfactory world, now stand open to all who come. The flag of a united Italy floats above the gray old walls, and the Italian eagle watches from his place over the archway of the main entrance like a sentry on guard. Narrow cells have been thrown together to form classrooms; the shelves of storerooms bear the supplies of a twentieth-century industrial school; the halls echo to the click of the telegraph instruments and to the rattle of typewriters, where penitential silence once upon a time reigned absolute; gay fripperies for women's wear and snowy robes for little children lighten the gloomy workrooms; and the embroideries over which young heads bend are for sale to the merry world of Neapolitan fashion, not for the adornment of the altar. The old order has passed, making way for the new; but if "to labor is to pray," perhaps the change is not so profound as it appears.

The aims of the school are frankly and confessedly utilitarian. Girls are trained there for the serious task of earning a living in an overcrowded community. The problem of winning that daily bread—with a little butter on it perhaps, if one is good and industrious—is not the easiest to solve, even in this lucky land; but when one penetrates below the discipline and graceful surface of life in the older countries of this earth, one admires the apparent courage with which those who must live it out to the end face its unpleasant possibilities. The earnings for the masses of the people are so small, the opportunities for providing for that rainy day which even the sunniest life must count upon are so rare, the competition in all lines of industry is so cruelly keen, that the entire question assumes a new aspect to Americans. We almost invariably assent cheerfully to the statement, "He who will not work should not eat," while promising with even greater cheerfulness that he who is willing to work will assuredly eat. But in the crowded communities of Europe, some way, it does not always seem so certain.

However, conscription, which takes the young men of a nation from the accountant's desk, the telegrapher's key, and the book-keeper's ledger, leaves places which women must fill, in many instances; and the Queen Margherita School trains girls to take

these positions. But the more usual feminine handicrafts are taught also, and courses of varying length are given in several different industries. The school is divided into two general sections—one in which instruction in the accepted commercial branches, such as bookkeeping, business arithmetic and correspondence forms, telegraphy, and two foreign languages, is given; and the other is the more purely industrial section. In this second division girls are trained in lacemaking, embroidery, the making of artificial flowers, mending, designing as applied to all these trades, and laundry work. In addition to these courses are the studies of the ordinary common-school curriculum, the work prescribed by the Department of Education for the general school system of the nation.

The government of the institution shows immense possibilities, one would think, for various degrees and kinds of conflicts of authority; but to a casual visitor all appears peace and harmony. The school was placed, by royal decree issued in 1886, under the control of the Department of Industry and Commerce—a decree signed "Umberto I, by the grace of God and the will of the nation, king of Italy," a wholesome, though courteous, reminder of the tenure of the throne in Italy. But this applies only to the technical and commercial divisions of the school, for the elementary school which forms a part of the institution is administered by the Educational Department, at least, so far as the appointment of teachers and the prescribing of studies are concerned. The direct governing body is a council composed of six members, two of whom are chosen by the minister of industry and commerce, one by the provincial authorities, one by the city of Naples, and one by the Neapolitan Chamber of Commerce; that is, by the various bodies which contribute toward the support of the school. The sixth member of the council is the principal of the institution. The Italians, like the French, believe that young girls should be taught by their own sex; hence the entire staff of the Queen Margherita School, including the principal, are women; and very well fitted for their important work they seemed to be, with the possible exception of the teachers of the foreign languages. In their selection the blunder of selecting Italians had been made.

The council nominates all the teachers of the school, with the

exception, already alluded to, of those who teach the elementary branches, and the minister of industry and commerce confirms or rejects these nominations. The appointment of the elementary staff is a "perquisite" of the Naples School Board. The council draws up the course of study for the commercial and technical divisions of the work, but the minister of education at the capital prescribes the amount and nature of the elementary tasks. Perhaps the harmonious administration of the school is due to a strong executive—a governmental factor which usually makes for peace. The law lays upon the capable shoulders of the principal (called *la direttrice*) about the entire responsibility for the management of the school, and gives her ample power to perform her duties.

The pupils in each section are divided into regular and special students, the former taking complete courses, the latter working only in one "laboratory," as the rooms are called. But special students are required to pass in certain elementary subjects before being admitted to any selected course, though the conditions are not made too difficult for them. All must study the principles of design as applied to the handicraft chosen by them, and, what seems a curious requirement, all must take the laundry course in what is virtually the dainty old art that our grandmothers prettily called "clear-starching." The exquisite white garments made by the students of the school certainly should not be intrusted to unskilled hands.

In addition to administering a commercial school, a technical school, and an elementary school, the principal of the Queen Margherita School is compelled to manage a really complicated business enterprise. For the articles made in the workrooms are sold for the benefit of the institution, commissions are undertaken for the general public, and the work is done at the regular market prices. Estimates as to the cost of the materials supplied are carefully made; the worth of the labor is closely computed, as in mercantile establishments; ledgers are kept, balance sheets struck, and all net profits turned into the school treasury. Every department of the work has its own set of books, in which an account is kept with each individual student of the different technical courses, and in the by-laws of the school the most businesslike rules and regulations governing this side of the work are printed; they look very odd to one accustomed to

the life of the ordinary school of books, but their wisdom is at once apparent. The account of each "laboratory" with the administration of the school is kept in accordance with the strictest forms of commercial procedure, and is in itself a most admirable training for business life. At the beginning of each month a certain appropriation is made for the running expenses, the purchase of material, etc., and the mistress in charge of the department is held to a strict accountability for all expenditures, and required to make a monthly report, and prepare a monthly balance-sheet for the inspection of the council; or a running account, with more frequent balances, may be kept, if this method is, for any reason, considered preferable.

In each "laboratory" a systematic tariff of prices is established, based upon careful calculations of current values of labor and materials, and submitted for the approval of the direction. This tariff may not be changed without the consent of the administrative council. In other words, the Queen Margherita School is a "fixed-price establishment;" and may its righteous influence spread through a land which loves a sliding scale of rates, and adjusts them to fit the supposed wealth and amiability of the purchaser! The head of each department is commanded to uphold a high standard of commercial honor, to insist upon work being completed in the manner and at the time agreed upon, and to inculcate upon every occasion the utmost respect for a promise or an agreement. One marvels at the silence of the Neapolitan labor unions, but it may be that they have progressed far enough to see that a benefit to the daughters of the people can hardly be an injury to the men of their families.

This method of making actual sales and filling genuine commissions has every conceivable advantage, over and above the obvious one of increasing the income of the school. In fact, that may easily be deemed the least of them all. It not only is a training in practical business procedure, but it is an incentive to good work that no possible classroom system of rewards and incentives can hope to rival. The fine old strenuous law of the survival of the fittest comes into play, and the student who sees her own work rejected and her school-mate's accepted has a lesson in the merciless way in which the competition of real life sorts out the lame and the lazy that nothing pedagogic could give. In the hard workaday world there is no

hall-mark of success like a price-mark, and that is the world for which the romantic-looking, but eminently practical, Neapolitans are preparing these girls. The very best, the few really precious, things in this life are without money and without price, but all the second best are tagged; and it is well to accept philosophically the somewhat cheerless truth that our personal value to the community in which we live may be expressed in dollars and cents—or whatever their equivalent is called in the currency of the country. It is also well to endeavor to make that currency value as high as possible and to consider it as a measure of meritorious service rendered to said community. The Wise Book remarks that the laborer is worthy of his hire, and the Queen Margherita School rightly lays the emphasis upon the word "worthy," knowing well that the hire will follow in due season and proportion. Even this illogical world is not so out of gear that merit and skill wholly escape reward.

Children are admitted to the elementary classes of the school at the age of seven, and for several years their elementary and manual training proceed together. In the higher grades, to which they are admitted at thirteen, the work gradually becomes purely technical, until, as already stated, commissions are undertaken and executed on exactly the same terms as in any mercantile establishment. Great care is exercised in maintaining high moral standards, and the older students are required, upon applying for admission to the school, to present satisfactory proof of previous good conduct. There is an annual fee of five lire (about one dollar) to pay the expenses of the examinations, and a monthly fee of three lire for materials used; but all instruction is gratuitous. The council has one hundred free scholarships at its disposal, and the holders of them are exempted from even these small payments. The scholarships are intended for meritorious pupils whose circumstances are such that the fees, low as they are, would prevent their admission to the school, or the continuance of their studies if they are already on its rolls. In addition to this liberal provision, the principal is empowered to permit, in the cases of deserving and needy students, the appropriation of sums earned by them in the execution of commissions received at the school to the payment of their school fees. This seems to me an admirable arrangement, tending to encourage industry and skill

and to preserve self-respect; and it is to be hoped that, if the much-desired system of technical schools is ever established in this country, some clause of the same sort will be incorporated in the regulations governing such a system. Many of our best and most learned men have "worked their way," as it is called, through college; and if we are ever to have a class of "home-grown" artist-artisans, some provision of the kind for poor and ambitious students will have to be made

After the elementary course, with its prescribed subjects of the regular common school, there is an advanced course of three years. The curriculum provides for further instruction in the mother-tongue, and continues the study of French and English begun in the fifth year of the lower school. The other branches are higher arithmetic, with special attention to commercial methods, ethics, history, geography, applied design, bookkeeping, commercial economy, and law. In reading over the requirements in history, one is inclined to remark that the pupil whose country's story is conventionally supposed to begin with the voyage of a certain famous Genoese to the western world has a decided advantage over the luckless one whose history starts with the foundation of Rome. Italian annals are proud, but very long drawn out indeed, and perhaps youthful patriots of that sunny land would be content with less glory and shorter history lessons.

There is an interesting and unusual course completed in three years and dealing with the standards of the most important articles of merchandise, the tests to determine their grades, the study of their sources, their prevailing prices, the duties upon them, the methods of adulteration, preservation, transportation, manufacture, etc. I do not know whether any of our private commercial schools give such a course or not. Certainly all do not do so, although such knowledge must be most valuable to those entering mercantile life. The course includes the study of food-products, with the chemistry necessary to determine by analysis their adulteration or the substitution of cheaper materials for the more desirable ones. The various means of preserving foods are studied with the effects of these; the division of foods into classes based upon the tissues made and nourished by them; the tests for ascertaining their purity and their fitness

for use; tables giving complete dietaries, and their respective hygienic values; etc. A better course for homemakers can hardly be imagined, yet it is not a course in domestic science, though it might fairly be included in such work. Then there is taken up the study of all the more important kinds of textiles, with an inquiry into their manufacture, their *soffificazione* as the dishonest substitution of an inferior material for a superior one is very suggestively called in Italian, their dyeing, the different styles of weaving, etc. This course is also an elective one, and the large number of electives seems to me a distinctly excellent thing in a technical school. Whatever any large and important group of trades has in common could be studied by all who decide to take any subject of the group, but full opportunity for a most practical specializing should be afforded, if such a school is to attain to the full standard of usefulness.

In connection with the commercial school there is a school of telegraphy, where instruction is given in the theory upon which this use of electricity is based, in the actual management of the instruments, and in the transmission and receiving of messages in Italian and in foreign languages. The students in this division continue their work in arithmetic, French, and the mother-tongue, and in the use of the typewriter. A rapid, legible, and graceful handwriting, dignified by the term *calligrafia*, is demanded of all the students in the school above the elementary grades, and instruction and practice in the art are continued until graduation. If this were the case in our own high schools, perhaps their pupils might write as well upon leaving them as they now write in the upper classes of the elementary schools.

In the use of the needle the instruction is most thorough. The course is an exacting one, and girls who begin it must be at least thirteen years old, and must already have acquired a certain amount of skill in the handling of that small but effective implement. The subjects included in this division are dressmaking (cutting, fitting, and designing), embroidery in silk, gold, linen, and cotton thread, lacemaking, the mending of lace and other delicate fabrics, and the making of the most exquisite lingerie. The ever-present applied art forms a compulsory part of these courses—design applied, that is, to the requirements of the particular handicraft to which the student is

devoting her attention; design in the concrete, not in the abstract. This is design brought down to the earth and harnessed to the plain, heavy car of a livelihood; not design floating in mid-air, harnessed only to a few "glittering generalities," called, when alluded to at all, the laws of ornamentation. The use of many kinds of machines is also taught—the ordinary sewing-machine, the embroidering- and button hole-making variety of machines, etc.—some of them power-machines, only directed, not run, by the operator.

The course in dressmaking and the making of fine lingerie takes five years. It includes the designing of patterns, styles, and trimmings, and graduates from it are experts, capable of turning out beautiful garments. However, these artists are not so fortunate as their comrades who graduate from the French technical schools, for in Italy it must be easier to find someone to make these dainty robes than to find anyone to wear them with an air. The Italian women, lovely as many of them are, seem destitute of that vague, but perfectly recognizable, quality called "style."

In embroidery the work is admirable, and true artistic feeling is often displayed and genuine talent discovered. The advanced students work from their own designs, and the entire course is a four-year one, though the embroidery of white stuffs alone is learned in three years.

Lacemaking has long been an important industry of the Italian women, and one in which Queen Margherita has manifested great interest. Several of the most successful schools in the country were established by her, and many of the old patterns, stitches, and varieties of lace have been, through her efforts, virtually rediscovered. Pleasant stories are told of the beautiful queen's search for those capable of giving instruction in some of the almost forgotten arts of the lacemaker's graceful craft, and it is said that on the island of Burano, lying far out on the sleepy lagoons which stretch between Venice and the mainland (*terra firma*, as the Venetians call the peninsula of Italy, implying that their fairy city floats in reality as it does in seeming), only one frail old survivor of the days in which lacemaking was a part of every girl's training yet lingered. But she remained with her pupils long enough to obey her queen and transmit her skill to a new generation of workers, before she laid her

weary old bones down to rest in the quaint island *campo santo*. And a blessed field it must seem in all reality to those tired peasants!

The technical terms of the art of Arachne are very impressively technical, and not to be understood of any but the esoteric. But the results appeal to all with a sense of beauty, and, lovely as the frostlike grace of the "point" laces are, the exquisite colorings of the characteristic Venetian laces render them dangerous rivals. These examples of the lacemaker's deftness are a combination of embroidery and true lace-weaving, and afford an opportunity for the designer's skill wider in its range because of the employment of silken threads of brilliant hues, all softened, however, in their artistic mingling like the colors in eastern fabrics. One notes with a smile that the course of study frankly calls for instruction in the imitation of antique laces, and one hopes that the girls of the Queen Margherita School will live up to the high standard of commercial honor inculcated in that institution, and will never attempt to induce future patrons to believe that laces made by their own very modern fingers are what the dealers call "genuine antiques."

Design as applied to lace receives special attention, and, as in the embroidery course, the advanced classes work from their own patterns. The styles of lace at various periods are studied and reproduced, and designs for the manufacture of machine-made laces are prepared. The repairing and restoration of valuable antique laces are one of the subjects of the course.

Instruction in the making of artificial flowers is completed in three years, and, like all the other handicrafts, is accompanied by a compulsory course in design applied to that particular art. A very dainty and pleasing art it is, too; for flowers form the subject-matter of the curriculum. They are studied from life, their very habits of growth all noted; from pictures; from famous conventionalizations; and, in the fourth year, students are required to make water-color sketches of the flowers which they model. These color-studies constitute the patterns from which they work, and they are accurate to a most wonderful degree. The materials employed advance in richness from the paper and batiste of the beginners to the silk and velvet of the older students, and the mounting of these flowers into wreaths, garlands, and garnitures adapted to various charming pur-

poses of ornamentation is part of the instruction. Nothing can be more picturesque than a "laboratory" in the Queen Margherita School in which a class in embroidery or flower-making is at work. The rich colors of the materials used, the young students of the brilliant brunette type common in Naples, the graceful background afforded by the fine old building, all make a scene not easily forgotten. Picturesque as the ancient convent is, however, it may be doubted whether it is as comfortable as one of our—usually—ugly brick boxes. It is not always summer, even in Naples, and when the *tramontana* blows, these lofty old stone rooms and halls must be chilly places.

A commendable desire was shown by some of the students to practice their English, and an impish and appreciative delight was manifested when their English teacher—an Italian, by the way—confined her conversation with the American visitors to the ordinary salutations, turning with a very evident relief to address the Italian lady who accompanied the Transatlantic guests. Just real girls, in spite of their romantic and mediæval setting! The final examinations were going on at the time of my visit, and the same subdued excitement and anxiety prevailed that all pedagogues recognize at once. The examinations are conducted by a peculiar system of committees, a system which, however, seemed to the visitors to have certain unmistakable merits. The committee for the promotion examinations is made up of the teacher to whose class the student is to be promoted, the teacher whose class she is leaving, and a delegate from the governing council. This dignitary must, at times, be compelled to assume the disagreeable duties of an umpire, unless Italian teachers differ widely from American ones. The graduation examinations are conducted by a committee composed of the teacher of the subject, a delegate from the council, and a representative of the minister of industry and commerce. The best graduation theses, almost always upon some purely technical topics, are kept in the archives of the school; this is provided for by a clause in the charter of the institution and is a much-coveted honor. It appears to me a very excellent plan, and one conducive to a scientific study of the art practiced by the writers of these monographs, and calculated to dignify the work in the eyes of the workers, always "a consummation

devoutly to be hoped for." The distribution of all diplomas and prizes, whenever they may have been earned, takes place on November 20, the birthday of Queen Margherita. This certainly is a pretty way to honor the much-loved patroness of the school.

In addition to the council, which administers the affairs of the institution, there is a board of inspectors composed of ten gentlemen annually elected by the council. Their duties are to visit the school, to assist its students and teachers by advice, to encourage by praise and to warn by criticism, to make known the merits and advantages of the instruction given in the institution, and to procure among their families and friends as many commissions as possible which may be executed in the various classes; to sum it all up in a phrase from the vocabulary of an irreverent folk, "to boom the stock" of the Queen Margherita School. Not a bad idea, particularly as expressed with a dignified and impressive circumlocution in the laws governing that institution.

The ideals of the school are high, the training is both thorough and intensely, wisely, practical, and the social needs ministered to are vitally important. The Neapolitans are under no delusion as to the future of the girls who study at the Queen Margherita School; everyone knows that they are to grow up into no human lilies of the field who are neither to toil nor to spin. A life of hard work is before them, and the best and truest kindness is to prepare them for it. They are to be wage-earners—then fit them for that earning in such a manner that those wages may be as high as possible. When is that same condition to be faced as frankly in our systems of popular education? When are we to confess that, although we have, theoretically at least, no caste in this country, the probabilities are that the majority of our pupils will earn their living with their hands? And a highly honorable and important way it is of paying for one's "keep" in this world. Why do not our schools, above the sixth school year, begin to differentiate the training which is to be given to those who are to enter the professions from that at the service of those who are to join the ranks of what is termed "skilled labor"? If the vocations are to be so widely unlike, why is the schooling identical? Eight years of elementary and four years of secondary work, almost exclusively out of books, and all as similar as if we were all to be

pundits, and without the slightest reference either to the individual and natural abilities of the pupil or to his family circumstances! We have not a score of technical high schools in the country; and even the few we have are much more "high" than technical; while the manual training in the elementary schools is only slowly, and in the face of much abuse and misrepresentation as "fads," gaining ground in a few enlightened parts of the land. Manual training is not, in any sense, technical training, though it forms a valuable preparation for it in the upper schools. The aims of the one are disciplinary, developmental; those of the other are utilitarian, vocational. And a stupid snobbishness, an unwillingness to admit the declaration that all of us are born free and equal meant merely, if it meant anything, free to obey the law and equal under its protecting shield. If we are ever to have a native-born class of artist-artisans—a vastly important element in any community—we shall have to develop it through the adoption of a system of honored technical schools. Honored they must be, and properly and generously equipped and maintained; and then perhaps we may slowly attain unto a national sense of the joy of workmanship and the beauty of effective execution and design.

THE DEVELOPMENT OF THE CURRICULUM AND THE PRESERVATION OF THE DAILY RECITATION

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Any problem connected with the high-school curriculum must necessarily be a complex one, and the complexity increases as one studies the subject. In an address before the National Educational Association two or three years ago Mr. Van Sickle, superintendent of the public schools of Baltimore, said: "There is a striking similarity in published courses of study. In them all we find practically the same subjects. There is no duly constituted authority to regulate this matter as in some other countries; each school district and each city may do as it chooses, yet all choose alike." This statement, I think, is open to question, for in a comparison of twenty catalogues from representative high schools—nine from Michigan and eleven from well-known schools in the country at large—I find that the twenty schools teach a total of forty-five different subjects, while only seven subjects are common to all. These are: Latin, German, English, algebra, geometry, physics, and chemistry. This seems as though the stable subjects, the subjects that make the major part of the course, are, after all, common to most schools, and that therefore Mr. Van Sickle's statement has foundation in fact. But when we discover that only two subjects, English and algebra, are compulsory in each of the twenty schools, it follows that, so far as the pupils are concerned, there is necessary uniformity only on the narrow basis of two subjects; for the reason that all the pupils in all these twenty high schools are required to study only two subjects in common. It is safe to say that no such condition obtains in the secondary schools of any other country. This condition is a direct result of the introduction of new subject-matter into the curriculum, the particular new subject-matter introduced in each case being due in no small degree to local considerations.

Now, not only do these schools differ widely in the subject-

matter making up the curriculum, but still more in the number of subjects carried by each pupil, and consequently in the length of time and number of hours during a week devoted to each subject. Another observation, especially pertinent to the present discussion, is that those schools which have freely introduced new subjects, and have at the same time retained the plan of election of courses, are those in which subjects are studied two or three hours during a week. Inasmuch as a school system, like any other social machine, tends to become stereotyped, changes are most easily introduced in the details farthest removed from the public. It will be easily seen that tradition and school machinery would be less disturbed by cutting down the number of hours of recitation during a week than by reorganizing the courses of study or changing the established length of time devoted to each subject in order to make room for new subject-matter. This would be the line of least resistance, which is the line usually followed by the Anglo-Saxon in bringing about institutional changes. It would seem, therefore, that this process of enriching the course of study is in no small degree directly responsible for the change in the number of recitations. At first thought it may appear that there can be no possible relation between the number of hours which a subject is to receive and the enriching of the curriculum. But a little historical study of the subject clearly reveals that this two- or three-hour plan, more common a few years ago than now, has come about in just this way. In the large cities where life is complex, and where the schools attempt to adjust themselves to new lines of thought and activity, one naturally finds elaborate courses of study, and in almost every case the two- or three-hour plan employed. For example, the courses of study for New York, St. Louis, and Cleveland show from thirty to thirty-four different subjects, and a considerable number of them pursued from two to three hours.

The vital question, therefore, as ordinarily conceived, is the one relating to the distribution of both old and new material over an already full course of study. As to the introduction of new material, the eagerness for knowledge and novelty is so strong that there is seldom any difficulty. The acquisitive instinct is so strong in us that it is not the taking on of the new, but rather the giving up of the old to make room for the new, that interferes with our traditions and stirs

up antagonism. This is a perfectly natural result. It is comparatively easy for a man to take on something new, provided it does not involve the displacement of anything already incorporated in his life. It is precisely the same with the school and the curriculum. As the sloughing off of useless physical organs and the dying of functionless instincts are exceedingly slow processes, so the giving up of adjustments to obsolete conditions is always a tedious and painful experience. Hence we commonly have the anomaly of putting new wine into old bottles, of forcing new conditions into old forms. And so it is with the school. In the simple agricultural life of New England when there was only one or at most two vocations that called for a "liberal education," Harvard College and the New England Latin School probably served their day and generation as well with an almost exclusively Latin and Greek curriculum as the present high school serves its constituency with the so-called enriched curriculum. But the time soon came when this simple agricultural life became more complex socially and industrially, and the school, in turn, was forced to meet these new conditions with a more complex curriculum.

It is interesting to trace the different ways in which the secondary school has changed its curriculum, with the accompanying effects upon the recitation, to meet the changing and increasing demands of a developing community. At least three different ways can be traced in which the high school has incorporated new subject-matter, all of which have had a more or less direct effect upon the recitation. The first was by gradually increasing the number of required subjects and the total number of hours for each student. This fact is so well illustrated by a passage from a recent work on education that I shall quote it in full:

The first move in the direction of making the high school more nearly meet the demands of everyday life was through the addition to the still prescribed course, of a number of subjects—which, it was thought, would be useful to the student who was not to take the college step. In the decade from 1850 to 1860, when the plan was being exploited, it was not unusual for the high schools to require more than twenty separate subjects for all students, and in one instance the number was twenty-nine, and this in a three-years' course. The program of the Boston English High School, with a three-years' course, contained, previous to 1860, the following subjects: arithmetic, algebra, geometry, geography, general history, history of the United States, reading, grammar, declamation,

rhetoric, composition, bookkeeping, natural philosophy, natural theology, evidences of Christianity, navigation, mensuration, astronomical calculation, constitution of the United States, drawing, logic, and French.¹

The early American high school is not the only secondary school to use this method of bringing the school into closer relation with "everyday life." The development of the curriculum of the German *Gymnasium* shows the same practice in its early history. With the establishment of the *Realschulen* the *Gymnasium* was compelled, on grounds of self-defense, to incorporate those subjects for which the *Realschule* stood, before it was ready to make any material reduction in the time devoted to the classical studies. The result was the same as in our early high schools—an increase in the number of required subjects and recitation hours for each student. The assumption that subjects in the course must be taken by everybody, that the time given the established subject could be reduced but little, if any, and that, if new subjects were to be added, the total number of subjects to be carried by each pupil must be increased, could not but result in overburdening the pupil, or in superficial work, or in both, as was not infrequently the case.

With the failure of this attempt to adjust to new subject-matter, there appeared three plans, all of which are more or less still in vogue, viz.: first, the reduction of the period for which each subject was to be carried, involving the study of fewer subjects simultaneously; second, the reduction of the number of subjects required, by the creation of different courses, with permission to elect a particular course; and, third, the reduction of the number of hours a week devoted to a subject, thus requiring more subjects to be carried simultaneously. The first of these three plans is practical only where the year is broken up into, at least, three terms, and has largely gone out of use owing to the extensive and increasing adoption of the semester or half-year plan.

The second method, the creation of different courses, with the consequent election of a particular course which, when elected, must be rigidly adhered to, has long been a popular means of adapting the high-school curriculum to the demands made upon it by an increasingly complex environment; but, though popular, it too is now

¹ Dexter, *History of Education in the United States*.

giving signs of rapid disintegration and, as is already the case in some progressive schools, will probably be quite generally set aside. In a study of one hundred and seventy-six high-school courses reported in the *Pedagogical Seminary* during 1901, Professor Phillips, of Denver University, found that eighty-six of this number were conducted on the plan of fixed courses. An examination of the catalogues from some of these eighty-six schools shows that a few have since changed to the plan of a very limited number of prescribed subjects for all pupils and election of any of a group of subjects by each pupil.

The third plan, that of reducing the number of hours a week and increasing the number of subjects simultaneously carried, has been extensively combined with the plan offering the election of a course, with but little election of subjects. For example, a well-known western high school with nine prescribed courses offers a total of thirty-one subjects, sixteen of them running from one to three hours a week. This plan is based on the German system, where there is election of schools, but no election of courses and practically no election of subjects. The pupil in the Prussian *Gymnasium* never carries less than nine, and sometimes ten, subjects during a course of nine years. The minimum number of hours of recitation a week is thirty and the maximum thirty-three. At most, therefore, thirty-three recitation hours are distributed over not less than nine subjects, with a general average of three and two-thirds hours a week for each subject, only Latin, Greek, and mathematics receiving four or more hours. Out of the fourteen prescribed subjects, twelve never receive more than three hours a week, and most of them only two. The plan of the *Realgymnasium* is practically the same. This plan has been tried in a number of Michigan high schools, and, so far as I know, has been dropped in every case. At one time it was possible for a pupil in a certain well-known Michigan high school to carry eight or nine subjects at once and not recite in any one of them more than three times a week. Of the twenty high-school courses examined in preparation for this paper, very few, permitted a pupil to carry more than five subjects at a time, excepting in commercial courses, the one marked exception being the Louisville Male High School, where it appears to be possible for a pupil to carry as many as twelve subjects during a part of the fourth year.

However well this plan may work in Germany, in our schools it does not seem to meet the needs. Moreover, it seems to me, there are a number of reasons why this plan would be more applicable in the German secondary schools than in our high schools. The first reason is to be found in the temperament and racial characteristics of the German people themselves. Slow and notoriously tenacious, they are therefore capable of a sustained effort of which the average American high-school student is ignorant. The second reason is that these German boys are surrounded by an unparalleled atmosphere of scholarship instead of a semi-commercial atmosphere. On this point I quote from Mr. Phillips' article, to which I have already referred. He says:

During the past meeting of the State Teachers' Association of Colorado, the council was overwhelmingly impressed by the fact that every educational problem was treated either directly or indirectly from the commercial standpoint. That the next program should be devoted to reviving higher aims of life and of education was deemed imperative. This spirit is not simply local; it is but the reflex of national life mirrored in our education.

That is a strong statement, and, if true, we cannot expect that in such an atmosphere our boys and girls will rise to the demands of a complex course of study made up of from five to eight or ten subjects, running from two to five hours each a week, unless those subjects partake of a commercial nature. Again, the German secondary schools are, as a rule, equipped with stronger teachers and with a more perfectly articulated system. With such teachers and such an organization even a two-hour course must mean something; for a strong teacher, working through a system that wastes no energy, will illuminate the subject in such a way as to impress it upon the pupil, even though he meets him at comparatively long intervals. A fourth reason may be ascribed to the fact that the German boy, living under a government of a paternal nature and in a society with fixed and external institutions, is not drawn into so many activities of an educational nature, outside of school, as is the American boy. In other words, the education of the American youth is not so exclusively a matter of the schools; other activities and other institutions are to him of relatively greater educational importance than they are to the German boy. This being the case, it is neither necessary nor wise to make his school life so complex and so strenuous as such a

curriculum calls for. Time should be left for the play of other forces and other institutions. A fifth reason is that the German boy, if he enters the secondary school at all, remains for a longer time, not only because the course is longer, but as a matter of choice. For this reason he can afford to be less intensive in certain subjects in order to get a wider range. If, then, only a relatively small percentage of American boys who enter the high school remain throughout the course, what they need is not the wider range of subjects, but rather an intensive study of those subjects lying close to the everyday needs of life. This can be accomplished only by narrowing the range of subjects, reducing the length of time given them, and increasing the number of recitations a week.

I have entered into this comparison between the German secondary school and the American high school to forestall at this point the possible argument in favor of this semi- or tri-weekly plan, that it works well in Germany and is therefore applicable here. The argument would hold if the conditions obtaining in the two countries were the same; but, as they are not, it breaks down.

Besides these comparative arguments against the adoption of the German system in our schools, there are others of a more general nature to be urged against a choppy program, such as it would involve if generally adopted.

While it must be conceded that there is no psychological principle that determines just exactly how many subjects a student can carry or just how many hours he can spend in the classroom, this much, nevertheless, has been established, that the law of healthy mental growth demands simplicity, digestion, and plenty of elbow room. To my mind, a program made up of from five to ten subjects, running from one to five hours a week, violates this fundamental law and, as a rule, results in superficial work and scatter-brained pupils.

If there is a psychological sequence of studies, answering to the development of the pupil, then such a program fails to comply with the pedagogical principle of striking while the iron is hot. The intensive study of a subject for a short time, followed by a complete change in some part of the pupil's program, seems to fit in best with the intensive but shifting interests of the average adolescent. The early adolescent is still more of a boy than a fully developed man, and

should be treated on that basis. Treat him on the basis of what he is, and more work will be secured from him than if treated on the basis of what he may some day be.

From the Herbartian point of view, this program is to be criticised on the ground that the many and abrupt daily transitions from subject to subject call for the functioning of too many groups of ideas, and thus result in confusion. In everyday language, we should say that there are too many irons in the fire, and, therefore, efficiency is destroyed. When a boy's school activities are so manifold that each evening he has to consult the schedule for the following day in order to know what lessons to prepare, a simplification of his school life is in good taste, that it may be saved from the limbo of farcical unrealities.

Considered again from the point of view of the end of education, whether that end be conceived of as that of "character" as defined by the Herbartians, or as "productive ability" as defined by the Committee of Ten, the choppy, complex program does not serve the end sought as does the simple, intensive program with daily recitations, for the reason that neither "character" nor "productive ability" is developed without the systematic and intensive penetration of some subject far enough to reveal some of the deeper realities of life that take hold of the individual. Superficial study, a smattering of a large number of things, may impart a certain polish, but it never seriously takes hold of the character or intellect.

This brings us to the consideration of an objection that may be raised at this point. It may be urged that it does not follow that the carrying of from five to ten subjects, with semi-weekly recitations, necessarily means the incorporation of more subjects in the course of study, and therefore the superficial treatment of each, or any, of the subjects. While this objection holds from purely a logical standpoint, it does not hold when actual practice is considered. It will be found upon investigation, I think, that in most cases where the two- or three-hour plan is used, more subjects are actually studied than in cases where the four- or five-hour plan is employed. In fact, the plan came into use only when there was a demand for the introduction of new subjects. This practice is defensible, if our motto is, "Not much, but many things." I am here assuming that for their

bearing upon the habits of the individual and life in general a few things well done are infinitely better than many superficially performed. A sacrifice of depth and thoroughness, anywhere above the grades, to range and extent, must always result in a sacrifice of depth of feeling and thoroughness of insight to a superficial and flippant, cosmopolitanism, a cheap thing for which to make a sacrifice of any sort.

The two- or three-hour plan fails to impress the pupil with the importance of the subject. Every subject in a high-school course should be there for serious and well-defined reasons. In such a spirit it should be treated by teachers and pupils; and too often we see an indifferent, if not flippant, attitude toward these two- and three-hour subjects. Not infrequently these hours are looked upon as a signal for relaxation. The difference between two hours and five hours is to the pupil, the measure of the relative importance of the subjects, which are therefore correspondingly treated.

This plan leads naturally to long lessons, to an overemphasis upon independent work on the part of the pupil, and therefore to poor recitations. It is bad enough to have Monday lessons once a week, but when they come twice or three times, with no others intervening of a redeeming character, the spirit of abandon too often takes possession of both teacher and taught.

Long lessons and poor recitations soon result in loquacious instruction, which, in turn, fosters at best a passive attitude toward the subject and the spirit of good-natured tolerance toward the teacher.

It wastes time in gathering up the thread of thought which has been entirely lost or dimmed in memory by intervening days and subject-matter. The threads of one subject are hardly gathered up before they are dropped and those of another taken up. Every student knows that it takes time to work himself into the spirit of a subject, and that without that spirit little that is valuable can be accomplished. A fluctuating among a half-dozen or more subjects hardly conduces to this end. On the whole, it fails to stimulate the pupil to his best effort, which can be obtained only by the process of narrowing his consciousness and energies upon a few things; it lacks adaptation to the heightened enthusiasm of youth; it calls for irregular preparation, and so fosters the habit of irregularity, and thus weakens response to constant obligations.

Turning now to the consideration of a conception of the course of study that, it seems to me, would naturally preserve the daily recitation, and at the same time avoid a narrow and restricted curriculum, I wish to quote from a paper by Professor Dewey, in which he enunciates certain principles which seem to me to be fundamental. He says:

In the future it is going to be a mere question of discovering and observing certain broader lines of cleavage, which affect equally the disposition and power of the individual and the social callings for which education ought to prepare the individual. It will be, in my judgment, less and less a piecing together of certain studies in a more or less mechanical way in order to make out a so-called course of study running through a certain number of years; and more and more a grouping of studies together according to their natural mutual affinities and reinforcements for the securing of certain well-marked ends. In my judgment, many of the problems now dealt with under the general head of election versus rescription can be got at more correctly and handled more efficiently from the standpoint of the elastic versus the rigid curriculum; and elasticity can be had only where there is breadth. The need is not so much an appeal to the untried and more or less capricious choice of the individual, as for a region of opportunities large enough and balanced enough to meet the individual on his every side, and provide for him that which is necessary to arouse and direct. With the rounding out of the high school to meet all the needs of life, the standard changes. It ceases to be these vague abstractions. We get, relatively speaking, a scientific problem—that is, a problem with definite data and definite methods of attack. We are no longer concerned with abstract appraisals of studies by the measuring-rod of culture and of discipline. Our problem is rather to study the typical necessities of social life, and the actual nature of the individual in his specific needs and capacities.¹

A high-school course of study satisfying such a conception would be both extensive and intensive; extensive, in that it mirrors all life; intensive, in that it gives each individual an opportunity to concentrate upon a group of organically related subjects bearing more or less directly upon some line of future activity, and thereby providing for an adaptation which is determined by the nature and the needs of the individual, rather than by an external authority. A fundamental criticism of many high-school courses of today is that the adaptation for which they provide is predetermined, and thus forced upon the individual pupil. This is not equivalent to saying that no subjects should be required; the contention is that, if requirements

¹ *School Review*, January, 1904.

are made, provision should also be made to make them on a more individual basis, and thus avoid that mechanical and individual choice of courses, so often seen, which must be painful to every thoughtful teacher. If the course is to be formulated at all, and thus required, let it be done with an individual in mind, and not in an *a priori* fashion with no regard for concrete and individual demands. A course thus formulated would reflect an actual world and possess the warmth of individual life, and could not but be a factor in calling forth the energies of him whose very tendencies, hopes, and aspirations had been consulted in the making of it. Such a course, formulated on the basis of the needs and development of the individual pupil, could not wisely be determined for its entirety at the beginning. The subjects to be taken, outside of a certain core at least, would be determined from time to time by the pupil's own progress; every stage in the unfolding of his faculties would be a new cue for the determining of future work, not necessarily to the extent of satisfying mere whims, but to the extent of attempting to give him from time to time that sort of mental food which would best further his own development.

I believe that if this sort of constant adjustment and readjustment is to be carried on effectually, the pupil ought not to be hampered by long courses running through a year or more, and that, therefore, subjects should continue through a shorter period, with daily recitations. It is not, moreover, true that frequently a high-school student finds himself in a long course of study for which he is ill-prepared, gets discouraged, drops out of the course or out of school, or, if he remains, merely marks time to the end only to fail? In fact, in all cases of poor preparation or mediocre ability, where there is considerable dependence upon personal aid and constant stimulation, the intensive courses and daily recitation seem to me the only way whereby that aid and stimulation can be successfully given.

A course of study thus arranged would possess the practical advantage of offering any and all of its subject-matter in a variety of combinations, the actual number depending, of course, upon the equipment of the school; but, in any case, the entire course would be more practical because, in so far as possible, every subject in it would be more often available when wanted. This arrangement would involve

many electives and practically no stereotyped course of study. It is to be remembered, however, that the word "electives" does not necessarily mean that the course of study pursued by the student is wholly determined by his own whims. I am here using the term, rather, in the sense that somebody—whether pupil, or teacher, or both working together—has an opportunity to determine a course which shall be more individual in its application than a prearranged course could possibly be, and thus bring the school closer to each individual pupil.

Moreover, it is not true that pupils, when given a voice in selecting subjects, always choose "snap" courses. A very interesting case is that of the high school at Galesburg, in which no subjects are definitely prescribed. We are told that "of the class of 1900, consisting of thirty-two boys and sixty-two girls, English was taken by all, general history by 97 per cent., botany by 88, civil government by 89, algebra by 75, physics by 66, Latin by 56, and geometry by 46 per cent."

There are two ideas, fundamental in our social and industrial life, which are but slowly coming to be embodied in our high school, namely, the freedom of the individual, and the concentration of his energies. The first has always been with us; the latter is the natural product of a growing and differentiating society. If these two ideas are to be adequately reflected in the high school, then these two things will naturally follow an elastic course of study and the daily recitation in, at least, the principal subjects offered.

TEN CLASSICAL CONFERENCES: A RETROSPECT¹

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The plan of holding a classical conference was first proposed in a paper on "Latin in the High School,"² which was read at the twenty-second meeting of the Michigan Schoolmasters' Club in March, 1894. As a result of the discussion following the paper, committees were appointed at the close of the session to arrange for a conference, along the lines suggested, in the spring vacation of 1895. This was the beginning of the system of departmental conferences in Michigan, which has become a characteristic feature of the meetings of the Schoolmasters' Club.

The first conference was held, in accordance with the plan suggested, at Ann Arbor on March 27 and 28, 1895. The aim, as announced in the circular of invitation, was twofold: "first, to give to those doing work in Latin, Greek, and ancient history an opportunity to present the results of research; and, secondly, to offer an opportunity for the discussion of questions of fundamental importance to the interests of classical scholarship, particularly in the central and western states." The meetings were held in Newberry Hall, and there were three sessions each day, the evening sessions being devoted to the discussion of subjects of general interest. The attendance was much larger than had been anticipated, and gave the proceedings almost a national character. College and university men, normal-school and high-school teachers, were present, not only from Michigan, but from Ohio, Pennsylvania, New York, New Jersey, Indiana, Illinois, Wisconsin, Missouri, and Iowa.

To the proceedings of this first conference an entire number of the *School Review*, for June, 1895, was devoted. There were twenty-two papers presented, besides an address by Professor Paul Shorey, of the University of Chicago, on "The Classics in Modern Education,"

¹ Read before the Classical Conference at Ann Arbor, Mich., March 31, 1905.

² Published in the *Educational Review*, Vol. VIII, pp. 25-42.

which all who heard it must remember as a brilliant effort; three briefer addresses on the subject, "Shall We Have a Six Years' High School Latin Course?"¹ by Professor West, of Princeton, Professor Hale, of the University of Chicago, and Superintendent A. F. Nightingale, of Chicago; a report of a committee, appointed the previous year, on "Illustrative Material for Classical Teaching," which was published in the "Proceedings" and is still referred to, though in some particulars already out of date; and a report of a similar committee on the High-School Classical Library. The Committee on Classical Library published a selected list of books recommended in a small pamphlet, the edition of which was soon exhausted; a revised edition was prepared by Dr. Clarence L. Meader, and published by the Macmillan Co., New York, in 1897. This new edition also has been extensively circulated. At one of the evening sessions Mr. Gardner S. Lamson, of the University School of Music, rendered for the first time in Michigan, if not in the West, the hymn to Apollo which had been discovered two years before in the French excavations at Delphi.

When the conference of 1895 was arranged, it was not expected that there would be a similar gathering in the immediate future. Nevertheless, there was manifested a desire on the part of several teachers that something of the kind should be planned for the next year, and a short program was prepared for a single session appointed in connection with the spring meeting of the Schoolmasters' Club, in 1896. The place designated was the Latin Room of the university; at the hour appointed, the seventy seats in that room were found to be inadequate to accommodate those who had come, and a hurried adjournment was made to a larger room.

In the light of this experience, it was deemed advisable to arrange a conference for the spring of 1897. Two sessions were held, and were well attended; the proceedings were published in the *School Review*.²

The conference of 1898 was the most important of the first decade. It was held under the auspices of the "Committee of Twelve" which had been appointed at the last previous meeting of the American

¹ Published in the *School Review*, Vol. III, pp. 321-53.

² Vol. V, pp. 605-24.

Philological Association to report on certain matters connected with the study of Greek and Latin in secondary schools. In the same week as the conference, this Committee of Twelve and auxiliary committees for Greek and Latin held long and fruitful sessions, from which resulted the *Report of the Committee of Twelve on Courses in Greek and Latin in Secondary Schools*; this was published by Ginn & Co. in 1899, and is now familiar to all.

The "Proceedings" of this conference, with a selection of papers, filled the issue of the *School Review* for the following June. The program comprised introductory addresses by Professor Thomas D. Seymour, chairman of the Committee of Twelve; President Charles Kendall Adams, of the University of Wisconsin; and Acting President Hutchins, of the University of Michigan; addresses upon the work of the Archaeological Institute of America, by its president, Professor John Williams White, and upon the American schools in Athens and Rome, by Professor Seymour and Professor Hale, chairmen of the two managing committees in charge of these institutions; an address by Professor Andrew F. West, on "The True Spirit of Classical Culture,"¹ noteworthy by reason of its keen analysis of our present conditions; and a discussion of Greek music,² by Dr. Charles William Seidenadel, of the University of Chicago, after which members of the faculty of the University School of Music rendered the extant fragments of ancient Greek melodies. In addition to these addresses, there were twenty-six papers, dealing with a great variety of subjects in classical linguistics, literature, and archæology.

At the conference of 1895 the East and the middle West had been well represented; at the conference of 1898 representatives were present also from the more remote states of the West and South, as Virginia, Maryland, Tennessee, North Carolina, Mississippi, and California. Of special interest was the exhibition of the priceless early editions of Virgil in the Morgan collection, which had lately been presented to the library of Princeton University, and which the authorities of Princeton were generous enough to allow Professor West to bring with him to Ann Arbor.

¹ Published in the *School Review*, Vol. VI, pp. 630-42.

² *Ibid.*, pp. 541-46.

Each year, since 1898, a Classical Conference has been held; there have been full programs, and abundant interest has been manifested by a large attendance. Two of the conferences, those of 1899 and 1904, were taken to the Michigan State Normal College at Ypsilanti, with the general sessions of the Schoolmasters' Club. Time does not suffice to speak of the different sessions in detail; and, besides, the "Proceedings" are accessible in published form in the files of the *School Review*.¹ We must limit our survey to more general aspects.

Not counting the addresses on subjects of broader interest, nor the more or less formal discussions of papers, we find that at the ten conferences, from 1895 to 1904, there were presented 140 papers. These naturally fall into two classes: pedagogical papers, concerned with educational matters, such as courses of study and methods of work; and scientific papers, dealing with matters of scholarship, in the domain of linguistics, the ancient literatures, archæology, and antiquities. It is interesting to note that of the 140 papers, no less than 104, or approximately three-fourths, belonged to the latter class, only 36 being properly reckoned as pedagogical. The papers, addresses, and discussions of the ten conferences, reckoned together, number 181.

Valuable as have been the contributions to what we may call classical pedagogy through the papers and discussions of the conferences, the programs have clearly emphasized the side of scholarship.² To judge from a hasty inspection of the list of papers, not counting the published abstracts, nearly one-half have been published, or are now in process of publication, in full. A number have appeared in the *School Review*; others, in the *American Journal of Philology*, the *American Journal of Archæology*, and other technical periodicals.

The number of papers dealing with matters of scholarship which have been contributed by teachers in high schools is worthy of note;

¹ Vol. VII, pp. 321-30; Vol. VIII, pp. 313-34, 457-65; Vol. X, pp. 146-56, 374-409, 417-32, 456-73; Vol. XI, pp. 384-417; Vol. XII, pp. 365-419.

² See the paper "Should Papers Dealing with Matters of Scholarship, or Papers on Method, be the Chief Feature of Teachers Meetings?" in the *School Review*, Vol. IV, pp. 594-603.

and I have been interested in learning that, in not a few instances, valuable papers offered by teachers who are known to be excessively busy during the year have been worked up in summer sessions, at the universities. I am informed that four papers of the present program embody the results of work in university summer school. I have always been opposed to summer-school work of any kind; yet, if vacation sessions of our universities can be made recruiting stations, so to speak, for classical teachers who are cut off during the year from the possibility of making advances in scholarship by routine duties or the lack of library facilities, and who eagerly embrace the opportunities thus afforded to strengthen the foundations of their knowledge or engage in research under competent direction, much may be said in their favor. Certainly nothing is more painful to witness, or more a menace to the future of humanistic studies, than the gradual woodenizing of so many classical teachers who, inadequately prepared for their work and cut off from sources of inspiration, ultimately succumb to adverse influences and become the lumber of the profession.

Did time permit, I should be tempted to try to point out what seem to me to have been, during the decade which has just closed, the ruling tendencies in our secondary and collegiate education, so far as the position of Greek and Latin has been affected. Such a discussion, however, would far transcend the limits of a brief retrospect; I can only remark in passing that, while the shifting of educational positions during the past decade has caused an unsettling in the classical field, accompanied by a marked decline in the enrolment of Greek students in school and college, there seem to me to be signs already of a reaction in favor of classical studies, particularly Greek. The Central High School and Eastern High School of Detroit, for example, report the largest beginning Greek classes in the history of those institutions; and too much stress cannot be laid upon the fact that where high-school Latin teachers do their duty in emphasizing the just claims of Greek, enough pupils will present themselves as applicants for this study to make it expedient for any board of education to provide for their instruction.

In closing I desire to say that if the Classical Conferences have been found helpful, not merely to those who have attended them,

but also to the much larger circle of those who have been brought into contact with their work through the medium of publication; if they have been serviceable in promoting the interests of sound learning and sane teaching, the credit is due to the men and women who have consented, often with serious sacrifice of time and at no inconsiderable expense, to take places upon the programs, and who have thus generously given to us all the benefit and enjoyment of the results of their best thought and work. To all these we are under deep and lasting obligation.

Do the conferences in truth respond to a manifest educational need? If so, we may expect that similar gatherings, in which classical teachers and professors in all classes of institutions may freely meet on common ground, will be multiplied. It is a pleasure to note the movement for the formation of a Classical Association of the middle West, which will have its first meeting in Chicago in May, and for the organization of a Southeastern Classical Conference, centering at Washington, D. C.; upon these new undertakings, as well as upon the second decade of our Michigan conferences, may friends of the classics West and East enter *cum bonis ominibus votisque!*

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STUDENT ORGANIZATIONS IN A HIGH SCHOOL

A. WETZEL

Principal of the High School, Trenton, N. J.

From the large number of questionnaire circulars that are received in the office of the principal of a high school, and from the statements which one sees in educational papers, one is led to believe that the management of student organizations in high schools is a very difficult matter. It may be of interest to explain the plan of conducting these organizations in the High School of Trenton, and in doing so I wish to acknowledge my indebtedness to suggestions made to me some five years ago by Mr. I. W. Travell, the principal of the high school at Plainfield, N. J.

Every student organization in our high school is under the care of a faculty director, and, of course, the success of this arrangement depends on the wisdom and tact that he displays. If he poses as an autocrat, he will get into trouble, and so will the organization. If he acts as an elder advisor, the pupils will soon know that the arrangement works to their benefit, and the average American has sense enough to know where his own interests lie. One feature that has helped us to direct some of our student organizations, namely, those involving the expenditure of money, is that the principal has an independent source of income through a lunch-room which the school conducts, the proceeds of which are entirely at the disposal of the faculty. There is a faculty treasurer, who handles all school money, for whatever purpose it may be raised. There are student treasurers of the various organizations, but they do not hold any money in their names. All money collected by them is turned over to the faculty treasurer, and all bills of whatsoever nature are paid by him. This arrangement prevents the financial tangle of student organizations about which one reads. Once a year a complete statement of the finances of the school is published. It is almost a criminal act to allow the irresponsible management of student finances which one reads about in school magazines. Irre-

sponsibility here means carelessness, and carelessness in financial accounts is the first step toward dishonesty. It is a serious matter to contemplate that a high school may through its student organizations become a school of training in dishonesty.

There are in our high school two musical organizations, a mandolin club and an orchestra. The mandolin club is in charge of a local teacher of the mandolin. The pupils pay him for his services. We discourage the acceptance of engagements outside of school, and charge a fee when the club does accept an engagement. The object of this is not to raise money, but to discourage engagements. Whatever money is received in this way is applied to the expenses of the club, and does not reach any individual member of the club. Our school orchestra is in charge of the director of music in the high school. The same general arrangement holds as with the mandolin club, except that instruction in the orchestra is free. Both of these clubs appear at frequent intervals before the school.

Every division in the high school, except those of the senior class, is organized into a literary society, which meets during the last period on Friday afternoon. The class teacher acts as general critic and adviser. In most cases, however, the students elect their own officers, including a society critic, but the teacher is present at every meeting of the society. While there is a program committee, the teacher constantly makes his influence felt in the shaping of the program. Any special work which the principal may desire in these societies is sent to the teacher, who sees to it that the work is done in the society; yet I am sure the young people feel that a great deal of freedom is allowed to them in the management of these societies. The presence of the class teacher guarantees the good conduct of all business. The senior class is divided into two literary societies, which hold an annual public contest. The faculty critics of these societies select the contestants.

We have a magazine managed by an editorial board appointed by a committee of the faculty for a term of one year. A member of the faculty sits with the members of the board at their various meetings, exercises care over the selection of suitable material for publication in the magazine, and in general simply gives the young people the benefit of his wider experience in conducting such affairs.

Here, too, there is friendly co-operation. We have every positive testimony that the members of the editorial board would consider it a great loss if the office of faculty director were abolished.

We have an athletic association, and a faculty director who looks after this organization. We have a constitution in which there are provisions for regulating our athletics. No person is eligible to a position on any team unless he is in regular attendance at the high school, and has the approval of the principal. There is an executive committee of the association, of which the faculty director is president *ex officio*. He has control of all the property of the association, and no athletic contest of any kind can be scheduled without his permission. He accompanies the teams on their trips. He holds the respect of the boys, and in the final analysis his word is law. The constitution of the athletic association was framed with a view to keeping the control of athletics in the hands of the faculty. When the constitution was adopted a few years ago, a clause was inserted that any amendment must receive the approval of the faculty director before it may be adopted by the organization. Here, too, an autocrat would cause trouble, but a man who knows how to manage boys will soon show them that their interests lie in the direction of co-operation with one who knows more than they do about the management of athletics. The fact that we have a fund of money, from independent sources, with which to help the athletic association, naturally brings the boys to us when they contemplate anything involving the expenditure of money, and is therefore a source of power. To ascertain the feeling of our own students concerning the office of faculty director, I asked a number of them to state their views in writing, on the following topics: first, the advantages and disadvantages of this plan of conducting student organizations; secondly, whether in the opinion of the students the office of faculty director in our high school should be abolished. No one would say that the office should be abolished. A senior boy, fearing that plans were under consideration working toward abolishing this office, wrote a very spirited defense of the plan.

The following are given as advantages to the literary societies resulting from the office of faculty director:

1. It results in serious effort to carry out the purpose of the society; it elevates the work to a dignified plane.

2. The pupils receive much valuable criticism, and accept the plain truth more readily from the faculty director than from their fellow-pupils.

3. Pupils cannot shirk and allow a few to do all the work. All take their turn.

4. "We value him for the help he is to us."

5. "We want him, not to maintain order; that there would be without him; not merely to criticise, but because his presence works toward the welfare of the society."

Among the advantages to the Magazine of the high school resulting from this office, as given by the pupils, are the following:

1. "So far have we not had some teacher overseeing our undertakings, and have they not always been successful? Then why should we change?"

2. "Pupils are more willing to submit articles for the school paper when they know the work must be approved by a faculty adviser, because they know that their own names will not appear in public in any discreditable way."

3. "Surely it is better to have some competent hand stronger than ours to guide us."

The replies were equally emphatic for the retention of the faculty director for the athletic association. One says that the withdrawal of faculty control would be a serious disaster to the welfare of the athletics of our school. It would result in shortage of funds, which would mean that our teams would be compelled to meet inferior teams, because we could play only those teams in our vicinity. Another says: "Athletics thrive under maturer judgment, better than under the unstable control of the students. Since athletics did not thrive before this faculty control began, where is there enough reason to justify a change back to the former student control?" Another says: "Before the system was instituted, all of our athletic ventures, though having a very auspicious beginning, suffered an early death." Another adds: "Our athletic adviser does not let our enthusiasm at the beginning of a season become too strong, but makes it extend throughout the entire year."

It can readily be seen from the character of these statements that there is not the feeling of uneasiness in the minds of pupils

with reference to faculty direction that many principals fear. Young people need leaders, and generally know when they are led in the right direction. It is the opinion of the writer that in our country the habit of right action should be thoroughly formed before we try to develop the habit of independent action. The life of a high school as manifested through its social organizations is second in importance only to the work of the school curriculum. Here the future citizen learns to act with his fellows. Here he learns many valuable lessons in the art of government. The essential elements of any public office are power and responsibility. Through the faculty director, the pupil learns to use power aright, knowing that he will be held strictly accountable for all that he does.

EDITORIAL NOTES

GEORGE HERBERT LOCKE

From letters received by the editor, from manuscript submitted for publication, and from reports of speeches delivered at educational associations, we conclude that there are some misunderstandings as to the position of the classics in the secondary schools of Germany. In these days of controversy it is necessary to be as accurate as possible, that the debates may be carried on with fairness. In Prussia, which may be taken as the typical state of Germany, there are

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three kinds of higher-grade secondary schools with a full nine-year course: *Gymnasien*, in which Greek, Latin and French are compulsory subjects; *Realgymnasien*, in which Latin, French, and English are compulsory; *Oberrealschulen*, in which French and English are compulsory. Pupils coming from any one of these three types of schools are admitted to the university on the strength of the leaving certificate. It is only for students in divinity and classics that both Latin and Greek are required. Medical students entering from the *Oberrealschulen* have to pass a supplementary test in Latin, and law students are cautioned that in their final examination they may be required to show acquaintance with some Latin text. The only professions for which Greek is a necessary preliminary in Prussia are the church and the state librarians. The attitude in Germany toward those who believe in the worship of the classics to the exclusion of the modern languages is well expressed by a Berlin professor in a recent letter bearing on the Oxford controversy, in which he says: "There are, it is true, here and elsewhere, old-fashioned dons who think there can be no salvation outside the *Gymnasium*, but they are feeble folk."

There is scarcely a month in the year when our attention is not called to an article in our magazines which deals with the increasing opportunities that are presenting themselves to capable and enterprising young college graduates who desire to rise in the world. It is no longer true that the professions are overcrowded, for the professions are ever widening, and including under this term pursuits which were unknown to our fathers, who thought of law, medicine, theology, and perchance teaching as compassing professional work. The youth who reads such articles feels that the general statements are doubtless true, but he is at the age when he wishes that the writer had given illustrations that seemed possible and probable, so that he could be encouraged to think of himself as in such a position in years to come. This is especially true of the boys in our

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public high schools who are wondering for what they are best fitted and for what they should prepare themselves. In a recent letter, the Boston correspondent of the Springfield *Republican* put the matter in such an interesting and individual way that we are reproducing the article in the hope that our readers who are teaching in the public high schools will bring it to the notice of the boys for their encouragement and inspiration. We are reminded of the homely philosophy in John Graham's remark: "There is plenty of room at the top, but there is no elevator running in the building." We must point out the opportunities, and we must train our boys so that they will know how to reach these opportunities and use them wisely.

Less is heard nowadays than there once was of the cry that the professions are overcrowded, but it appears from the examination of statistics that this may be due not so much to the business expansion of the country, which leads more men into mercantile paths, as to an increase in the number of so-called professional occupations. The great individual wealth of Americans of this generation must be attributed in large measure to the fact that in this day of experts there are more kinds of expertness than there have ever been before. The doctor and lawyer are in as great demand as ever, of course, but the engineer, the chemist, and the architect, dividing their work into a dozen different departments, have taken their stand alongside them among the professionals. Not only are these twentieth century specialists as important to the community, but they are also as highly rewarded. In fact, they are fast moving ahead of their brethren of the old-time "learned professions" in respect to this important consideration.

Of 185 men belonging to one class that has been out of the oldest American technical school, and so, perhaps, the best to cite, the Massachusetts Institute of Technology, for ten years, one-third are receiving salaries above \$3,000 a year, as a recent report shows. Ten receive \$10,000 or more, and one has \$35,600, though this last case would be exceptional, of course, in any profession or business. The largest number, in a grouping according to each \$500 of income, are earning between \$1,500 and \$2,000 a year; the average among the whole 185 is \$3,082, and of the total number 45 receive incomes above the average.

It is doubtful if a generation ago, at least, any similar body of graduates of a "classical" institution could have shown such well-doing in its first decade, and the record of these technology men seems to be possible only because there are nowadays so many and such varied occupations seeking the man with a technical training. Furthermore, what can hardly be said of any "classical" college, every member of each graduating class at the institute for several years past has been engaged for a position before he receives his diploma. That gives an encouraging start that makes many things attainable.

The variety of pursuits that require the man with a technical education seems almost infinite. There are the civil engineers, who build railroads and bridges and highways; electrical, mining, and telephone engineers; engineers who lay out water-supply systems, others who devise sewer systems, and still others who give their attention to sanitation and collaborate with both these; and mechanical engineers, who are specialists in machinery and its uses, not only in regard to planning and installing manufacturing plants, but as inventors, too. Scarcely a factory of any kind can get along without a chemist nowadays, while the sort of laboratory to which these

scientists were formerly restricted needs their services more than ever. The field of the industrial chemist is almost boundless; he is an important official in the sugar refinery, the tannery, the textile mill, the dye-house, the soap factory, the paper-mill—in every place where any of the modern wonders are performed.

Both the engineer and the chemist join hands with the architect in the construction of modern buildings. The work of the structural architect, as he might be called, is supplemented nowadays by that of the landscape architect, and, since steel has taken the place of wood in shipbuilding, marine architecture has taken a prominent place among the professions. These are the employments which, in their multitude of ramifications, have offered the opportunities for success to the graduates of the Institute of Technology whose records of accomplishments has added such valuable information to the statistics of the money worth of modern technical training.

It is curious how one side of a profession has led to another, sometimes quite different, in the experience of these 185 men. For example, there is one who started out in charge of experimental work for a projectile company; two years later he became assistant engineer of an automobile concern, of which, at the end of ten years, he is chief engineer. A classmate of his, who went from the institute to be assistant engineer for the canals on the Merrimac River, from which the great mills of Lowell get their power, is now superintendent of construction with a concern that builds reservoirs and water-supply and power systems. Another, having seen service in the United States navy during the Spanish war, is chief draftsman in one of the great shipbuilding yards where government vessels are built.

The way in which new professions are developed from old ones, and new lines of work devised, by men who start out on one of the traditional trails is sometimes curious. Here is a man who began as a draftsman in an architect's office. He made a special study of fire-proofing and of the problems involved in the protection of modern buildings, became general inspector of an insurance agency, and so eventually found his place among the fire underwriters. There is one who started as a draftsman on patent work, went through the engineering departments of two or three big electrical companies and street railways, and finally took up designing and drafting textile machinery. A third turned his technical knowledge in quite a different direction, for he entered the Patent Office at Washington, studied law while there, and is today associated with a firm of patent and trade-mark lawyers.

Electricity, water-supply, and industrial chemistry seem to have furnished the largest variety of opportunities. The electrical engineer not only plans and constructs lighting systems and street railways, but also works somewhat in the field of mining. Albert G. Davis, for instance, who is with the patent department of a prominent electrical manufacturing concern, invented and designed one of the approved types of ore-roasting furnaces. Joseph W. Elms, chemist for the commissioners of water-works of Cincinnati, had been, before going west, an assistant in the laboratory of the Massachusetts State Board of Health; chemist for the Louisville water company, investigating processes for the purification of the Ohio River for uses of public supply; and an investigator of the sanitary condition of the Brooklyn water supply. William Esty, assistant professor of electrical engineering at Lehigh University, began his teaching at the University of Illinois after he had a year's practical engineering experience in the electrical works at Lynn. Refineries, distilleries, drug and chemical manufactories, gas plants, mills of this, that, and the other kind, have their quota of graduates who specialized in chemistry.

The telephone engineer has developed a field all of his own, and it is one of growing importance and rapid expansion. Thirty years ago the telephone had not been invented, yet of the class that has been out of the institute just about a dozen years half a dozen members are now in the engineering department of the Bell companies. The structural engineer is an ally of the architect when it comes to putting up a skyscraper, not only because such buildings are masonry shells held in place by ribs and sinews of steel, but also because fire-proofing, the strength of materials, the lasting qualities of concrete and metal, must be taken into account as never before. The oil wells and gas fields in the South and West have given employment to many technology graduates, and as railroad and bridge-builders they are found in every quarter of the globe. There have been no more marvelous accomplishments in the world's history than those of the sanitary engineer—the man who is saving hundreds of thousands of lives every year by improving the healthfulness of cities and by stamping out pestilence the man who reclaimed Cuba and the Philippines from their disease scourges, and who today is at work to make Panama inhabitable by Americans and Europeans.

There is a surprising number of men who, with a technical education, drift away from technical professions altogether. Those who become teachers usually devote themselves to some of the modern sciences, of course; but besides these there are artists and musicians, physicians, lawyers, and newspaper men—Frederick Hoppin Howland, a correspondent of American and English papers during the Boer war in South Africa and now in charge of the *Providence Journal* is one of them. Then there are bankers, real-estate dealers and stock-brokers; hotel proprietors, lumber dealers, salesmen, and insurance solicitors; with a plentiful sprinkling of plain, ordinary business men.

Nor are they the stay-at-homes, these graduates of technology, that their brethren of the "classical" universities are likely to be. The tenth annual report of the class of 1893, for example, showed that members were living in thirty-two of the states and territories, and in nine foreign countries. John C. Hawley, supervisor of a province in the Philippines, was a civil engineer of the Massachusetts Water and Sewerage Board before he went to the islands. Godfrey E. Kato, engineer-in-chief of the municipal electric works at Kyoto, Japan, his native city, spent a year with an American electrical company after graduation, and then went back to teaching mathematics in Kyoto before he took up his present profession; another member of the class is consulting electrical engineer at Tokio. Benjamin M. Mitchell, who first visited South Africa as a mechanical engineer in the interests of a rubber company, is in the Transvaal permanently. The president, general manager, and chief electrician of the company that furnishes electric light to Parass, Mexico, was "Tech. '93," and another of his classmates represents American electrical interests in London; while much of the recent engineering work for the Russian government in Persia has been done by a technology graduate in civil engineering.

BOOK REVIEWS.

A History Syllabus for Secondary Schools. Outlining the Four Years' Course in History Recommended by the Committee of Seven of the American Historical Association. By a Special Committee of the New England History Teachers' Association. HERBERT D. FOSTER, Chairman. Boston: D. C. Heath & Co., 1904.

This *Syllabus* is designed to furnish "practical methods of teaching history, with such topical outlines, references, and bibliographies" as shall aid in effecting a reform in history-teaching in secondary schools. The outlines are said to have been subjected to classroom tests, and to revision by competent teachers; they certainly appear to be carefully balanced. The committee recommends that a printed outline be given both teacher and pupil to use with the textbook. The "General Introduction" is followed by a "Special Introduction" for each course, and altogether the *Syllabus* is a worthy companion volume to the *History in Schools*, already published.

Much sensible advice may be found in the introductions. For example, the committee insists (p. 17) that history is the most difficult of all subjects; that essays in history be accepted also for credit in English (p. 23); that methods, however virtuous, in themselves must be modified to meet particular conditions (p. 32); and that good teachers are really independent of text and syllabus (p. 43). If only a portion of this advice is faithfully applied, much good will be accomplished.

In spite of the frequent revisions this report has enjoyed, there remain several serious defects. Among these is the indiscriminate praise of textbooks in ancient history (pp. 31 f.). It is also difficult to see how young students can get the essential characteristics of remote periods from historical fiction without acquiring at the same time much matter that is unhistorical (p. 28). If vividness is sought, let it be attached to important events. Moreover, many teachers will quarrel with the committee concerning the relative importance of certain topics. In American history, for example, eight exercises are devoted to the Civil War, while only nine are given to events since 1865. Is this a fair division for those whose training in citizenship is nearly concluded?

Still more serious is the evident application of college methods to secondary instruction. The committee is almost wholly composed of college professors, and naturally expects (p. 123) that the fifteen-year-old boy "should learn to distinguish good, scholarly books from bad, superficial ones." Yet it is admitted in another place (p. 44) that there is danger of confusion in the midst of so much reading, so many topical reports, and such illustrative matter. The problem of time for so many exercises is already very serious and most critics will agree that the committee has overshot the mark. None of the four *Syllabi* should be placed in the hands of those lower than the senior year, but the book should be widely used by the teachers, by college examiners, and by many college students who need just such helps.

EDWARD TUTHILL.

UNIVERSITY OF WISCONSIN.

Avogadro and Dalton: The Standing in Chemistry of Their Hypotheses. By ANDREW N. MELDRUM, D.Sc. Edinburgh: Wm. F. Clay, 1904. Pp. 113. 3s.

There has been considerable difference of opinion in regard to the rôles which the hypotheses of Dalton and Avogadro have played in shaping the beliefs of modern chemistry. It is the aim of Dr. Meldrum's essay to show that our present chemistry rests upon the molecular conception, with Avogadro's hypothesis as its guiding principle; and to point out that the features of Dalton's atomic hypothesis, at least in its original form, are to be recognized with difficulty in the modern atomic theory.

Although Dalton's hypothesis preceded Avogadro's hypothesis in order of time, nevertheless the hope which Dalton had of determining for the relative atomic weights, numerical values which all chemists could agree upon, was not, and could not be, realized until Avogadro's molecular conception, after many years of objection and hesitation, was carried to its logical conclusion by Gerhardt and Laurent, Cannizzaro, and others. As a result of this change of view, "the extreme confusion" which prevailed in chemistry about the year 1860 was dispelled "almost as if by magic."

The preparation and publication of this interesting essay was made possible by a grant from the Carnegie trustees. The following brief outline may serve to give some idea of its scope: Part I deals with the origin, meaning, and conclusions of Avogadro's hypothesis as a "principle of chemistry." In Part II Dr. Meldrum discusses the atomic hypothesis of Dalton. In a clear manner he shows how, in succession, new interpretations were forced upon it "in the four great systems of chemistry"—those of Berzelius, Gmelin, Gerhardt, and Laurent and Cannizzaro—until, finally, the atomic theory in its present form was reached. The closing chapter presents Dr. Meldrum's views concerning the relative standing of Dalton's hypothesis and Avogadro's hypothesis. He opposes the attempts which some chemists have made to identify Dalton's atom "with this or that conception of modern chemistry," either atom, or molecule, or a confused mixture of the two. He criticises the statement of Divers, "that Dalton's atom is the modern molecule," and is equally severe with Ostwald's view, that modern chemistry is a product of the molecular hypothesis and the atomic hypothesis, in which the molecular hypothesis "has played a similar, though not so important a part in the development of the science as the atomic hypothesis." In conclusion Dr. Meldrum says: "Dalton's atom, incompatible, as Dalton himself saw, with Avogadro's hypothesis, was a unique conception which reigned supreme during the epoch of gravimetric chemistry, and which, from its very nature, was abandoned when Avogadro's hypothesis was adopted. The atom in the modern theory of chemistry is a dependency upon the molecule. . . . The atom can be defined with reference to the molecule; it is doubtful if any other definition is sufficient."

The conclusions reached by Dr. Meldrum are founded upon a wide range of reading in the historical literature, and upon a careful comparison of the views and statements as they are presented at first-hand by the authors themselves. In almost all cases his opinions are supported by quotations which show plainly the interpretation which the original author intended should be put upon the recorded facts. The book will be of value to all who are interested in a presentation of the historical stages through which some of the fundamental principles of the science of chemistry have developed.

LAUDER W. JONES.

THE UNIVERSITY OF CHICAGO.

BOOKS RECEIVED

Through Russia on a Mustang. By THOMAS STEVENS. Chicago: Educational Publishing Co. Pp. 334.

This is a very readable account of Russian life, and is very appropriate at this time. It will be of special interest to the boys of our high schools.

Educational Broth. By F. A. TUPPER. Syracuse: C. W. Bardeen. \$1.50.

Mr. Tupper is one of our most successful high-school principals in New England, and in this book he has gathered his opinions on current educational events and tendencies and he says many good things, such as: "Instead of wasting precious hours in fatuous attempts to show how Scott blundered, how Thackeray was mistaken, how Shakspeare was not well informed, and how Jane Austen ought to have known better, the genuine teacher will take measures to get his pupils to read the actual books themselves without very strenuous attention to second-hand notes or queer figures of speech."

Ireland's Story. By CHARLES JOHNSTON AND CARITA SPENCER. Boston: Houghton, Mifflin & Co. Pp. 414. \$1.10.

This is a very interesting sketch of the island which has had such an eventful history. Ireland has contributed great men to the other nations of the world, and yet it seems that giving does not impoverish her. The authors have dwelt upon this important part of Irish life and have made a book which ought to have a place in the libraries of our high schools.

Bacteria: Yeasts and Molds in the Home. By H. W. CONN. Boston: Ginn & Co. Pp. 293.

The subject of home economics is increasing in importance in the curricula of our high schools, and it is necessary that the books upon this subject should be scientific in the matter and method, and yet popular enough in style to attract the students. Such is this work.

Manual of the Trees of North America. By CHARLES SPRAGUE SARGENT. Boston: Houghton, Mifflin & Co. Pp. 826. \$6.

The possession of this book will be a real joy to any person interested in trees, and the knowledge seems well-nigh inexhaustible. It is not too scientific for the amateur, who may easily recognize his favorite trees, the identity of which is still further suggested by the excellent illustrations. This is a book for the reference library in all our high schools.

